

FILING DEPT.

JAN 14 1921

SECRETARIES

January 12, 1921.

The Rev. William C. Bitting, D.D.,
St. Louis,
Mo.

My dear Dr. Bitting,

The Nominating Committee of the Executive Committee of the Federal Council which is to report to the meeting of the Executive Committee in New York City on January 21st has been pressing upon President Clarence A. Barbour of the Theological Seminary in Rochester his acceptance of the call to the secretaryship of the Council. He seems to everyone to have just the training and temper and relationships which are essential. I have had several long talks with him, and Dr. Macfarland and Mr. Cavert are expecting to spend Wednesday of this week with him. He was in New York last week, and at that time a number of the men most deeply interested in the Federal Council met with him and presented the call to him in the strongest way. I am writing to ask whether you will not write to him urging upon him as strongly as you can the uniqueness of the present opportunity and the need of just such service as he can render at this hour and in this place. We all feel that if it could be announced, however, at the meeting on January 21st that he would accept this service, it would mean a long step forward toward the accomplishment of the ideals which many are cherishing, and it will contribute more than anything else that we can think of toward assuring the Churches that they have in the Council the kind of instrumentality they need for wise and careful and yet courageous cooperative service.

Since the meeting of the Council in Boston there have been many conferences with regard to its work and plans, but we all realize that the important

Dr. Bitting -2-

problem is the problem of personnel and of strengthening and enriching ^{and} leadership which the Secretarial direction of the Council must provide.

I know that you are ready to do anything that you can to help, and if you can render this service in writing strongly to Dr. Barbour I shall be very grateful.

With kind regard,

Very cordially yours,

res/ms

FEB 21 1921

609
SECRETARIES

February 18, 1921.

Miss Elizabeth Billings,
279 Madison Ave.
N.Y. City.

My dear Miss Billings,

I thank you heartily for your kind letter of February 4th in reply to my letter regarding the Federal Council. I think you are right as to the effect of joint participation in a common work as a unifying influence. We have many instances of this in the foreign mission field and one exceedingly interesting experiment is now going on under the Committee of Cooperation in Latin America. Four Boards have united under the auspices of this committee, which shares also in the Federal Council, in establishing a common mission in Haiti and Santa Domingo. Through the Federal Council the Churches are doing many things together. They have relieved the churches in France and Belgium. They are carrying on common studies of industrial questions. They united in maintaining union churches in the war production communities. They joined in furnishing chaplains for the Army and Navy. They planned unitedly their evangelistic work. The extent of these united undertakings is not limited now so much by the willingness of the Churches as by the difficulties of securing the funds necessary for the work, all the Boards being hampered both in their own separate undertakings and in their collective plans.

I do thank you for your generous pledge of \$500. for the Council's work this year. The Treasurer of the Council is Mr. Alfred R. Kimball. Your check could be sent directly to him or if you prefer, through me.

With kind regard and sincere thanks, I am,

res/ms

Very faithfully yours,

Have; give call no:

Have other ed; give date and
call nos.

✓ Do not have

Catalogue searched by



FILING DEPT
JUL 28 1921
SECRETARIES

July 21st, 1921

Dr. William Adams Brown,
Seal Harbor,
Maine.

My dear Will,

I enclose herewith a copy of a letter which I have just written
to Dr. Moore, with enclosures, for your information.

Very cordially yours,

RES:C.
Encs.

FILING DEPT
JUL 28 1921
609
SECRETARIES

July 20th, 1921

The Rev. John M. Moore, D.D.,
Marcy Avenue Baptist Church,
Brooklyn, N.Y.

My dear Dr. Moore,

I was very glad to have the little chat with you at Silver Bay and trust that you may have a good summer and then a good year. I enclose herewith two papers with regard to our relations with the Lutheran Brethren. One is the report of their Executive Board of the Committee which attended the Council Meeting in Boston, the other is the action at our Administrative Committee at its last meeting.

Since seeing you at Silver Bay, I have had a talk with Dr. Knubel. He outlined 8 or 9 specific activities in which he thought the United Lutheran body could cooperate with the Council. They were as follows:

1. The study of unity.
2. General service.
3. Declarations on matters of public concern.
4. General conference and exchange of views on departmental plans.
5. General relief for stricken peoples.
6. General publicity.
7. Assembling and publishing church statistics.
8. Educational development.
9. The question of railroad rates and transportation for clergy, etc.

I told him that this was a longer list than I had prepared. It seemed to me that they could cooperate in -

1. General Conference and plans.
2. The promotion of the idea of the need of religious education.
3. In the determination of policies in the work of mercy and relief, in the field of international justice and good-will.
4. In the work of the Commission on Relations with the White and Negro Churches.
5. In the whole chaplain work.
6. In publicity work.
7. In local cooperation.

I trust that you can have a conference with Dr. Knubel early in the fall. It would seem to me to be well if you and Dr. William Adams Brown, and perhaps Dr. North and Mr. Cavert could sit down together.

Dr. Crossfield came to see me after I got back from Silver Bay with much anxiety over the financial situation. I enclose a copy of the letter which I wrote him afterwards.

Dr. J.M.Moore,#2.

I trust that you will give Mr. Crossfield an encouraging word now and then and any helpful lift that you can in this matter.

Very cordially yours,

RES:C.

Wm. Adams Brown

FILING DEPT.

JUN 7 1921

SECRETARIES

UNION THEOLOGICAL SEMINARY
BROADWAY AT 120TH STREET
NEW YORK

RECEIVED

JUN 2

Mr. Speer

JS
May 31, 1921.

re: financial wants, etc.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N.Y.

Dear Robert:

I do not want to trouble you with small matters, but I really think that such a letter as I have just received calls attention to a very real danger to which we are exposed during this transition period. If you could see the stuff that Mrs. Churchill turned in as part of the year's correspondence you would, I think, agree with me that she has a just grievance and that the methods followed by that Department are seriously compromising the good name of the Council.

Your very sincerely,

William Adams Brown

I am writing Mr. Fairland & Sam. & enclose a copy of my letter to Mrs. Churchill.

Copy.

FILING DEPT.

JUN 7 1921

609
SECRETARIES

Hotel Vendome,
Boston, Massachusetts,
May 24, 1921.

Dear Dr. Brown:

May I venture to trouble you in a small matter, which, however, may indicate more serious trouble than my slight personal experience involves? I noticed in the last issue of the "Christian Work" two or three references to the "Federal Council of Churches" with whose purpose we are all in hearty sympathy. Believing, as I do, in the aim of the Council, I deeply regret the criticisms, - more or less deserved, I fear, - which are expressed, with great frequency, among groups of people with whom I happen to be thrown. One clergyman, whose name you would recognize at once, said he thought it "needed overhauling as truly as ever the Interchurch Movement did." I have heard several clergymen, not given to idle criticism, say that they thought its methods needlessly extravagant. They referred to a very large office force, more given - as one gentleman put it - to the making of mistakes than any body of clerks he had happened to come in contact with. It may seem to you very ill-advised for me to refer to this criticism, and more of the same order which I might repeat, but my own experience, during the last year with this Society would seem to confirm the charge of extravagance in clerical detail. Will you pardon a bit of my experience, which may indicate something yet more important?

I have never given anything directly to the Federal Council of Churches. About three years ago I gave \$25. to Dr. Annet of Belgium; later - perhaps about two years ago - I gave \$25. to Mlle. d'Aubigné, for her work in Paris. I chanced to say, too, that I intended to give \$500. to the Waldensian Church in Florence, when Professor Luzzi and others knew exactly what their plans for rebuilding were to be. All this is of no consequence except for what follows. Possibly these gifts were reported to the Society, but, at any rate, I began at once to receive requests for money, from the Federal Council, in letters which enclosed subscription books. I had many such letters, which I destroyed, but I returned the books. I wrote to the Society, explaining clearly that "Miss Annie Churchill," "Mrs. Annie S. Churchill," and "Mrs. F. H. Churchill" were one person. I also said, courteously I hope, but clearly, that this one person was already giving, as she had long done, all she could afford to the Huguenot and Waldensian Churches, and giving, too, in a direct and very satisfactory way, as frequent letters from those receiving these small gifts proved.

This seemed to make no difference. Letters continued to come, which I destroyed, while I returned the books. Last autumn I wrote again, telling the Society that I was no longer in New Britain and repeating the request that in the interests of "conservation", saving of postage, etc., no more letters should be sent me. This second request was not heeded, so, just "for fun", as children say, I began to save the letters which the indifferent clerical force continued to send me. I showed a package of them, two or three days ago, to a very clever lawyer here, who is also a deacon in a very important church. He said: "Our offices are being bombarded with such letters from this extravagant Council. Certainly, such a package

Dr. Brown - May 24, 1921. P. 2.

of these letters which you have accumulated within a short time, show how religious work should not be done. We have not time to take up the matter, but someone ought to make some serious investigation."

One of the most honored clergymen in Connecticut told me, with a smile, a few weeks ago, that he should not practice rigid economy for the sake of giving to the Federal Council; adding, "I responded to an appeal with a small check. About two months later I received a request for exactly the same purpose. However, I had the cancelled check, endorsed by the same man, who apparently did not know that I had made any response to his first appeal."

All this, and much more that I might repeat, seems petty and unworthy; but, because I believe in the purpose of the Federal Council, I regret what, in the aggregate, must constitute quite a financial loss in its resources. One gentleman said: "The overhead charges are out of all proportion to the amount given." This may or may not be true, but when we think of the pitifully small sum given, for example, to the Huguenot Church in Rheims, it does seem as if it might be worth while to practice some "small economies" in the New York office.

I wonder if you have perfect confidence in Dr. MacFarland. Do you happen to know who wrote the commission he took to Europe, representing, as it was stated, a great body of American Christians?

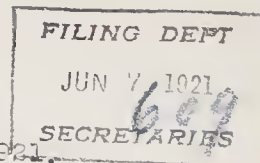
I beg you will pardon this overgrown letter. I would far rather have someone else call your attention to possible extravagance in this Society, but it was suggested to me that I should send the few letters that I still have, back to the Society. I have ventured, however, to send them to you, feeling sure that you will consign them to the waste basket, without a word; or bring them to the attention of someone in the office, should it seem to you worth while to do so.

No one can sympathize more heartily than I do with legitimate "publicity work," but are there not limits beyond which reckless exploitation - even of good causes - should cease?

Sincerely yours,

(Signed) Annie S. Churchill.

Copy



May 31, 1921.

My dear Mrs. Churchill:

I thank you sincerely for your two friendly letters with their enclosures. If everyone would be as conscientious about following matters up as you have been, it would be a great service to us.

I am bringing your letter to the attention of the authorities of the Federal Council who will, I am sure, take the steps that are necessary to see that you are not further troubled. I understand that the whole matter of the finance of the council is in process of reorganization and I think I can promise you that you will not be annoyed in that way in the future.

May I in this connection suggest that one very effective way to help us correct the difficulties in which we find ourselves would be to put pressure upon the authorities of the Congregational Church to do what the Presbyterian Church has just done - vote us a substantial contribution from their treasury which will relieve us of the necessity of appealing to individuals for what is really the work of the church as a whole. It is simply because the churches which have officially created the Federal Council have been unwilling thus far to support it either with men or with money that the few persons like Dr. Macfarland who have believed in cooperative enterprise have been fighting almost single handed to keep the movement alive. This has led them to use advertising methods, the unwisdom of which they themselves have often recognized, and to such desperate efforts to secure funds during a period of transition as the correspondence which you have just sent illustrates.

You will understand, my dear Mrs. Churchill, that I am not writing this by way of excuse, but simply of explanation of a situation which I am sure is only transitory and which I trust will not interfere with your interest in the Council, which I regard as the most promising movement which is now on foot in Protestantism.

Yours very sincerely,

(Signed) William Adams Brown.

Mrs. F. H. Churchill,
Hotel Vendome,
Commonwealth Avenue,
Boston, Mass.

Mr. Adams Brown

FILING DEPT

MAY 5 1921

607
SECRETARIES

UNION THEOLOGICAL SEMINARY
BROADWAY AT 120TH STREET
NEW YORK

April 11, 1921.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N.Y.

Dear Robert:

I was writing to Bishop Burgess in another connection and ventured to suggest that you and he and I might meet some time for a talk about Federal Council matters. I am passing on to you his letter.

You will be interested also in the enclosed letter from Dr. Hall, Professor of Dogmatic Theology at the General Theological Seminary, who represents the irreconcilable type with which we have to do.

I am looking forward to being with you on Wednesday.

Thank you for sending me your letter to Cleveland Dodge. I will try to find an opportunity of reopening the matter with him.

Yours very sincerely,

William Brewster

8 Chelsea Square
New York

FILING DEPT.

MAY 5 1921

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SECRETARIES

April 7, 1921.

The Rev. Wm. Adams Brown, D.D.,
Union Theological Seminary, N.Y.

My dear Dr. Brown:

Your letter of the 5th demonstrates, if I needed it, that divergences which are felt to be vital can be reckoned with frankly without loss of mutual sympathy in those things - happily large and fundamental - which we still cherish in common. I thank you both for what you say and for your kind way of saying it.

"What are we going to do about it?" I believe we can do three things: - Study each other's positions and their foundations seriously and regardless of the previous adverse judgments we have formed concerning them; Cooperate unofficially in all Christian work wherein our respective principles do not clash; Cultivate mutual respect and sympathy in the field wherein we cooperate. Of course, in all these lines to pray for each other is our paramount privilege and duty.

(a) I have read much Protestant literature. I have been repeatedly struck with evidences therein that Protestants do not as a rule obtain firsthand and accurate knowledge of Catholic conceptions - especially on such subjects as are stigmatized under the description "sacerdotalism". No doubt our writers often fail to write in terms adapted to Protestant minds; but I think Protestants also take for granted that certain rough and ready descriptions of sacerdotal ideas are substantially correct, when no intelligent sacerdotalist would own them. It is in the more standard and uncontroversial Catholic treatises - vs. passing polemic - that these matters should be studied. Of course you can reply - and truly - that we ought to study Protestant contentions more seriously, and in the best Protestant literature. The sum of the matter is that the study should be mutual, and conferences having understanding for their aim should be frequent. Truth is not so weak that it will fail to prevail among really earnest truth-seekers.

(b) There is today much unofficial cooperation between Catholic and Protestant, Episcopal and non-Episcopal Christians. This should be increased and given form in organized movements. But official federation is only possible when every contentious question is eliminated. The Federal Council is a Protestant organization. Its documents reveal that in various ways. Its scope includes matters on which Catholics and Protestants cannot act together without straining of consciences. That is why, in spite of the value of that organization for Protestants, we feel restrained from official participation.

(c) My third particular requires no elaboration - only the strongest kind of emphasis. Unless we respect and love each other we can never get far.

I write hastily. Between my Seminary duties and my theological writing, I am heavily burdened - especially in the Spring.

Again thanking you, and with earnest regards, I remain

Sincerely yours,

(Signed) Francis J. Hall

FILING DEPT.

MAY 5 1921

SECRETARIES

See House
Garden City, Long Island

April 7, 1921.

The Reverend William Adams Brown, D.D.,
Union Theological Seminary,
New York City.

My dear Dr. Brown:

Please let me thank you very much for your kind letter of April 1st. I need hardly tell you that a meeting with Dr. Speer and yourself would be most agreeable to me, but my engagements and appointments seem to be very numerous until after my Diocesan Convention which takes place on May 17th and 18th. Perhaps at some later time we could arrange for such a conference as you suggest.

With kind regards,

Sincerely yours,

(Signed) Frederick Burgess.

FEB 9 1921

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SECRETARIES

February 7th, 1921

Professor William Adams Brown, D.D.,
Union Theological Seminary,
Broadway and 120th St.,
New York City.

My dear Will,

I was glad to get your good letter of the 3dst.
relations of the
With regard to the Home Missions Council to Rural Surveys, I should
think that the wise method of procedure now would be either not to do anything
at all but to let the ~~plan~~ that have already been accepted go through or else
for the officers of the Home Missions Council to talk the whole matter over
frankly and personally with Dr. Watson. Please do not let me be involved in
the matter. I have talked fully and freely with Watson himself, both privately
and when he was conferring with the Committee of Reference and Counsel at Garden
City, and I had already talked with Dr. Anthony before I knew what the agency
was to which it was proposed that the Home Missions Council should commit the
Rural Survey work. There is nothing further that I could appropriately say, or
be quoted as saying with regard to the matter.

I think your plan regarding our drafting some pretty full statements
just for our ^{own} guidance is admirable. I trust you are using any leisure time
at Alexandria for this purpose.

Mr. Johnson's letter regarding Mr. Miller is most interesting. I think
it would be very well for us to make some further inquiries as to whether he might
not be the man for the Chairmanship of the Social Service Commission. I hope to
see Mr. Cavert in a day or two and will talk to him about it.

Yes, indeed, we must repeat such a conference as last Saturdays. There are
a number of Saturday noons in the near future which I could use in just that way

Dr. W.A.Brown,#2.

after the office work is over and before going off for Sunday appointments. When will you be back in New York so that we could have another talk together?

I am sorry to have to say that a letter from Dr. Barbour yesterday which does not give a final decision,nevertheless, foreshadows I fear a negative reply.

Very cordially yours,

RES:G.

SECRETARIES
FEB 21 1921
609

February 21, 1921.

Prof. William Adams Brown,
49 East 80th Street,
N.Y. City.

My dear Will,

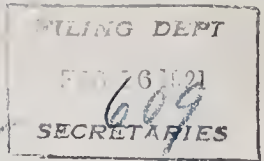
I trust that you were able on that last trip of yours away to draft something in the way of a statement regarding the questions discussed at the close of the Executive Committee meeting. I tried my hand on a statement but it seems to me very tame and inadequate. I enclose a copy of it, however, just by way of suggestion. Would it be well for you and me to try to complete something and send it to the other members of the Committee, or shall I just report to all the members of the Committee the action taken constituting the committee and ask each member to try his hand on a draft?

The question of the satisfactory date for the administrative committee meeting was discussed at the last meeting of the committee, and it was discovered that any date was going to be unsatisfactory to some members. The final action was to call the next meeting for the second Friday afternoon in March, with the understanding that meanwhile each member of the Committee would be asked to indicate whether that or some other date would be more convenient so that we might hit on a time that would suit the maximum number.

Very cordially yours,

res.ms

Wm. A. Brown



UNION THEOLOGICAL SEMINARY
BROADWAY AT 120TH STREET
NEW YORK

Ja

January 31, 1921.

Dear Robert:

I have been thinking a great deal about our conversation of Saturday. I greatly regret the action of our Home Missions Council and have been wondering whether there was not some way in which the danger you foresee could be averted. Does not the fact that your Foreign Missions Conference and the Home Missions Council have taken different action, open the way to a conference on the whole matter in which the general principles which you feel so important could be brought out and some arrangement made to relate the work of this independent committee to the responsible church bodies, either by appointing representatives from each on the Survey Committee or by using the machinery of the different bodies for making the survey, or both? Possibly the very fact that the Home Mission people have consented to take the action they have would make a point of approach on their part most effective if they could see the importance of the issues at stake. If I can be of any service in this by talking with Dr. Anthony or Dr. Marquis I hope you will call on me.

Another matter on which I have been thinking is your proposed statement. I have been wondering whether it would be worth our while to take two bites of the cherry by writing out somewhat more fully than would be possible in such a public statement, for our own eye alone, what we really think the policy of the Federal Council ought to be in these larger matters. On the basis of such

Dr. Robert E. Speer P. 2.

a fuller statement we could then, I think, prepare the briefer statement with more intelligence and effectiveness. I am going off to Alexandria for a few days to lecture and I will be turning this matter over in my mind and possibly jot down some lines which such a full outline might follow.

The third thing about which I have been thinking is the chairmanship of the Social Service Commission. I enclose a letter which has just come to me from Johnson about Mr. Miller of whom I spoke to you. As soon as I come home I will make a point of meeting him and report to you the impression which he makes. It may be that he will be just the man that we have in mind or that he may be able to suggest some one. In the meantime I have written to Nixon explaining why we have moved so slowly in the matter of the special committee and suggesting that he come down in the near future for an informal talk over the whole situation.

Incidentally, I have had a chance to talk with Dwight Morrow about the matter and hope in the near future to have a longer talk with him and Mrs. Morrow which may shed some light on the matter.

Would it be worth while during this formative period for us to have an understanding that we would meet as we did on Saturday once in so often for a brief talk? It may be that you will have things in mind like this Home Missions Council matter in which I could be of help to you if I knew about them at the right time, but with the pressure of the many things that we both have to do it is easy for the chance to slip by unless it is seized at once.

Faithfully yours,

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N.Y.

W. L. Brown

Copy

FILING DEPT

FEB 24 1921

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SECRETARIES

Jan. 29, 1921.

Dear Dr. Brown:

Referring to Mr. Miller, I am able to give you a few of the more important facts. His new enterprise I have too little knowledge of to attempt to characterize it, but his history indicates his character and standing.

The American Society of Mechanical Engineers of which he was president last year is the largest of the four great engineering societies in America. His presidential address on "The Engineer's Service to Society" is published in the current number of "Mechanical Engineering". Its tone is that of the pronouncements that have emanated from church bodies on the subject of industrial relations.

Mr. Miller has long been an influential member of the society. He has a reputation for ability, conscience and sanity. He was formerly editor of the "American Machinist." He has also been a plant manager, and was a few years ago connected with a large typewriter establishment. He was associated with M.H.T. Gantt, at the time of the latter's death, and until Mrs. Gantt decided to carry on her husband's work on the basis of an estate, was expecting to form an organization for that purpose. You are doubtless familiar with Gantt's undertaking. His little book, "Organizing for Work" has attracted much attention.

Mr. Miller seems to have all the ideals and convictions of the Ferguson crowd, but his feet are on the ground.

Sincerely yours,

(Signed) F. E. Johnson.

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Wm Adams Brown

FILING DEPT
JAN 31 1921
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SECRETARIES

UNION THEOLOGICAL SEMINARY
BROADWAY AT 120TH STREET
NEW YORK

January 26, 1921.

4

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N.Y.

My dear Dr. Speer:

I do not believe that there is any obligation upon us in the matter of which Mr. Moses writes. If the matter was to be taken up at all he should have taken it up at once. At the same time I should be willing, if funds are available, to recommend a small contribution of say \$100. or \$150. for this purpose which Sam Cavert seemed to think would be reasonable under the circumstances.

Yours very sincerely,

William Adams Brown

*Since writing this I have heard more fully
with Mr. Speer & he is going to see
Mr. Cavert & explain to him my
views*

S. M. Cavert

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

RECORDS DEPT
609
SECRETARIES

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church
in North America
Churches of God in N. A.
(General Eldership)
Congregational Churches

Disciples of Christ
Friends
Evangelical Synod of N. A.
Evangelical Association
Lutheran Church, General Synod
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Commissions on
Christian Unity and Social Service
Reformed Church in America

Reformed Church in the U. S.
Reformed Episcopal Church
Reformed Presbyterian Church,
General Synod
Seventh Day Baptist Churches
United Brethren Church
United Evangelical Church
United Presbyterian Church

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone Gramercy 3475

OFFICE OF THE
GENERAL SECRETARIES

April 19, 1921.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N. Y.

Dear Dr. Speer:

*Forgot to send
it in yesterday's
letter*

The personnel of the Conference of Interdenominational Agencies so far as it has been made up, I enclose herewith for your information. Mr. Turner has still to secure the designations for the Foreign Missions Conference, which I have been pressing him for some time to do. In the case of the Reorganization Committee of the Interchurch World Movement, I have simply taken the names of those who were designated to attend the first Interdenominational Conference last December, inasmuch as - strictly speaking - there is now no body to designate their representatives. In the case of the Sunday School Council, we shall have little or no official representation, since the date conflicts with a meeting of the Joint Committee on Education of the international Sunday School Association and the Sunday School Council. I do not know that this will make very much difference in view of the fact that we will be considering the specific educational program at our conference at Garden City.

You will note that Dr. Mott's name is not included in any of these lists. I am saying to Mr. Turner that I assume he will probably designate Dr. Mott as one of the representatives from the Foreign Missions Conference. Perhaps, however, you will want to send him a note yourself. I suggested in a note to you yesterday that very likely there are several persons whom we ought to have present who are not officially designated and that I am leaving it with you either to invite them directly or to suggest to me who you think should be invited.

Two of the representatives of the Federal Council will not be able to attend, namely, Dr. Macfarland and Bishop Cannon. Will you name alternates for them? I should think that, for Dr. Macfarland, Dr. Guild would be the best substitute, particularly in view of the Conference of Allied Christian Agencies which is to be held at Atlantic City soon after. As a substitute for Bishop Cannon, perhaps we might name Dr. John M. Moore, whom I have already personally asked to come.

Faithfully yours,

S. M. Cavert

SMC:M

April 17, 1921

FILING DEPT

JUL 20 1921

SECRETARIES

Representatives of the various interboard agencies designated to attend a conference of those agencies before May 1, 1921

Home Missions Council

Rev. Charles L. White, 23 East 26th Street, New York, N. Y.
Rev. Homer Macmillan, 1522 Hurt Building, Atlanta, Ga.
Rev. G. K. Lewis, ~~106 Carew Building, Cincinnati, Ohio~~ 1501 Locust St., St. Louis, Mo.
Rev. R. A. Hutchison, 703 Publication Building, Pittsburgh, Pa.
Rev. John A. Marquis, 156 Fifth Avenue, New York, N. Y.
Rev. David D. Forsyth, 1701 Arch Street, Philadelphia, Pa.
Rev. Charles E. Schaeffer, Reformed Church Building, Fifteenth and Race Streets,
Philadelphia, Pa.

Council of Women for Home Missions

Mrs. Fred S. Bennett, 149 Dwight Place, Englewood, N. J.
Mrs. Effie L. Cunningham, 1501 Locust Street, St. Louis, Mo.
Miss Florence E. Quinlan, 156 Fifth Avenue, New York, N. Y.
Mrs. Katherine S. Westfall, 276 Fifth Avenue, New York, N. Y.
Mrs. Philip M. Rossman, 203 West 85th Street, New York, N. Y.
Mrs. May Leonard Woodruff, Allendale, N. J.
Mrs. John S. Allen, 25 East 22d Street, New York, N. Y.

Council of Church Boards of Education

Dr. Robert L. Kelly, Room 610, 111 Fifth Avenue, New York, N. Y.
Dr. Edgar P. Hill, 156 Fifth Avenue, New York, N. Y.
Dr. A. W. Harris, 150 Fifth Avenue, New York, N. Y.
R. C. Davis (Rev.) Alfred University, Alfred, N. Y.
Bishop H. Franklin Schlegel, 1011 North 5th Street, Reading, Pa.
Rev. E. O. Fritchard, 222 Downey Avenue, Indianapolis, Ind.
Professor E. B. Burton, University of Chicago, Chicago, Ill.

Alternates

President E. E. Rall, Northwestern College, Naperville, Ill.
Rev. W. E. Schell, 708 United Brethren Building, Dayton, Ohio
Dr. F. E. Stockwell, 156 Fifth Avenue, New York, N. Y.
David M. Edwards, Earlham College, Richmond, Ind.
Dr. Willard Dayton Brown, 25 East 22d Street, New York, N. Y.
Rev. George H. Miller, 507 Pittsburgh Life Building, Pittsburgh, Pa.
Rev. F. G. Gotwald, York, Pa.

Federation of Woman's Boards of Foreign Missions of North America

Mrs. Henry W. Peabody, Beverly, Mass.
Mrs. J. Harvey Borton, 15 Prospect Avenue, Moorestown, N. J.
Miss Margaret Hodge, Room 916, 156 Fifth Avenue, New York, N. Y.
Mrs. E. C. Cronk, 437 Fifth Avenue, New York, N. Y.
Miss Alice M. Kyle, 14 Beacon Street, Boston, Mass.
Miss Helen Bond Crane, 25 Madison Avenue, New York, N. Y.
Mrs. William Boyd, Morris Road, Wynnewood, Pa.

Federal Council of the Churches of Christ in America

Rev. Frank Mason North, 150 Fifth Avenue, New York, N. Y.
Dr. Robert E. Speer, 156 Fifth Avenue, New York, N. Y.
Rev. Samuel McCrea Cavert, 105 East 22d Street, New York, N. Y.
President Clarence A. Barbour, Rochester Theological Seminary, Rochester, N. Y.
Bishop James Cannon, Jr., 1016 South 28th Street, Birmingham, Ala.
Rev. Rufus W. Miller, Reformed Church Building, Fifteenth and Race Streets,
Philadelphia, Pa..
Rev. Charles S. Macfarland, 105 East 22d Street, New York, N. Y.

Reorganization Committee of the Interchurch World Movement

Nicholson, Bishop Thomas, 58 East Washington Street, Chicago, Ill.
Anderson, Rev. W. B., 200 North 15th Street, Philadelphia, Pa.
Day, Rev. William Horace, United Congregational Church, Bridgeport, Conn.
Speers, James M., c/o James McCutcheon and Co., Fifth Avenue and 34th Street,
New York, N. Y.
Mohorter, Rev. James H., 2955 Euclid Avenue, St. Louis, Mo.
Morris, Rev. S. L., 1522 Hurt Building, Atlanta, Ga.
Apple, Rev. J. H., Reformed Church Building, 15th and Race Streets,
Philadelphia, Pa.

Foreign Missions Conference of North America

Turner, Fennell P., 25 Madison Avenue, New York, N. Y.

Sunday School Council of Evangelical Denominations

APR 4 1921

609
SECRETARIES

March 22nd, 1921

The Rev. S. M. Cavert,
105 East 22nd St.,
New York City.

My dear Mr. Cavert,

I enclose herewith a copy of a letter which I have just written to Mr. Eagan. Will you and Dr. Macfarland also, if he goes with you, confer fully with Mr. Eagan regarding the make-up of the Commission. //

I think your note regarding the National Association Motion Picture industry is all right, although I should like to see the last paragraph strengthened. I wonder whether we could not credit them with more good purpose and so make our presentation the more effective. How would it do to modify the second and third paragraphs of your letter somewhat as follows:

"Your Association has it within its power to render a great service to all the best interests of our national life and character. Those ideals and traditions which are dearest to us can be greatly strengthened by the influence which you exert. We are sure that the members of your Association are in sympathy with these ideals and traditions and that you do not desire to see any weakening of the American sentiment as to the sacredness of marriage with which is connected the happiness of the home and so much of the highest welfare of our country and of humanity. No one would think of making a joke of patriotism or of loyalty and, surely, religion and such religious observance as marriage are entitled to the same respect.

"Concerning the tendency now and then observed, to ridicule the Christian minister in films, we are asked to speak not in behalf of the ministers but as representing the great body of sentiment of the men and women of the churches of the land. These men and women owe too much to the churches and their ministers to be willing to sanction any influences which are disrespectful to them.

"It is concerning the fundamental moral ideals of the nation, however, for which the churches stand, that we desire especially to speak. We appeal to you to cooperate heartily in sustaining that spirit of reverence for the most sacred things in human experience on which the character and stability of our social life inevitably depend. May we not have your assurance that you will use your influence to the utmost in this direction."

I enclose herewith letters from Mr. Carter and Dr. Burton with regard to the Conference with the Congregationalists on the support of the Council.

Very cordially yours,

RES:C.

Sunder Cogswell

FILING DEPT
AUG 2 1923
609
SECRETARIES

PELL CITY REALTY COMPANY
SUMNER COGSWELL, PRESIDENT.
PELL CITY, ALA.

3 July 23/24

Mr. Spear

Rev. Robt E Spears,
Professor of Federal Council
of the Churches of Christ in America

Tran Sit + New York
Yours of 1st inst. in answer to
Mail of May 23 - received -

Your answer begs the question -
Christ's taught Prohibition or not
Mahammed taught Prohibition
or temperance -

Are Jewish Mahomedans
more to be envied than
the followers of Christ
Are ~~are~~ Christian leaders (?)
willing to place a pall of doubt
upon the omniscience of
Christ by their stand for Prohibition?

Is there any good reason why
the latter should question there being
a God, if their leaders follow Mahammed
& not Christ? Very resply yrs
Sunder Cogswell

FILING DEPT.

JUL 13 1921

609
SECRETARIES

July 5, 1921.

Mr. Sumter Cogswell,
Union State Bank,
Pell City, Ala.

Dear Sir:

On returning to New York from the meetings of the Northern and Southern Presbyterian General Assemblies I received your letter of May 21st which I should have acknowledged earlier, but for other absences from the city at various summer religious gatherings.

I was not in New York yesterday, but the morning papers contained an account of the anti-prohibition parade which was held and which bore many banners including some which appealed to Bible verses in behalf of liquor drinking as you appeal in your letter. I do not think, however, that the fact that our Lord made wine at the wedding feast in Cana is an argument for the wrong of prohibition and the righteousness of the liquor traffic. The liquor traffic never confined itself to wine. The most that could be argued from the miracle at Cana would be that if Christ made wine for people at a wedding feast to-day they might safely drink it.

I have not heard of any wedding feasts where He has done this, and certainly it's a bold flight to make that miracle cover distillers and brewers and the saloon.

Christ wore sandals, and he never wore a straw hat. That is no reason why we should wear sandals or refrain from wearing straw hats.

The Old Testament represents God as having endured polygamy, but that is no argument for polygamy nowadays.

Mr. Cogswell -2-

I have never heard of any one whose faith in the Deity of Christ was shaken by the destruction of the saloon and the prohibition of the liquor traffic and I believe that we shall find that the wiping out of that curse has taken many a stumbling stone out of the way of those who are seeking to follow Him.

Very faithfully yours,

res/ms

Sumter Cogswell.

FILING DEPT.

SUMTER COGSWELL, CHAIRMAN OF BOARD
PICKENS PEARSON, CASHIER

MAY 23 1921

609
SECRETARIES

MCLANE TILTON, JR., PRESIDENT
J. FALL ROBERSON, VICE-PRESIDENT
W. N. MADDOX, VICE-PRESIDENT

UNION STATE BANK OF PELL CITY, ALA.
(Successor to The First National Bank)

May 23, 1921.

Rev. Robert E. Spears,
Professor Federal Council,
The Church of Christ,
New York City.

Dear Sir:-

This morning's Age Herald, Birmingham, Ala., reports you as saying "Students now are asking is there any God? The question lies below the lines which divide Religion into creed and we must find an answer."

Allow me to suggest going back to the old time Religion that was good for Paul and Silas and is good enough for me.

Today if our Lord and Savior, Jesus Christ came to Alabama and demonstrated His Divinity by making the best wine at the feast, He would be haled into court and sentenced to one year and a day and possibly fined as well. It must appear to the average mind, which is in a large majority, that the state of Alabama and all those who advocate prohibition instead of temperance are anti Christ-crucifying Him afresh daily.

A thousand years is but a day with the Lord, so, Christ performed His first Epiphany only day before yesterday and being omniscient He could not make a mistake.

If Christ was a failure in His first miracle, then why, should we not lack confidence in any or all of the other miracles performed by Him? Ministers and church people are letting the fundamentals of the Christian Religion get away from them by too much Humanitarian Altruism.

Temptation seems as necessary to strengthen the spiritual man as exercise of the body is the strengthening of the physical man.

God left temptation to Adam and Eve in the Garden of Eden, Christ taught temperance in all things. Christian (?) ruled states tell them they do not know what they are doing and writers like Wells in Saturday Evening Post is writing a new bible while our Christian (?) leaders let our Christian heritage slip away from us.

MCLANE TILTON, JR., PRESIDENT
J. FALL ROBERSON, VICE-PRESIDENT
W. N. MADDOX, VICE-PRESIDENT

SUMTER COGSWELL, CHAIRMAN OF BOARD
PICKENS PEARSON, CASHIER

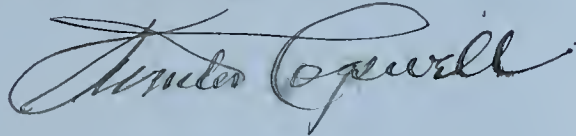
UNION STATE BANK OF PELL CITY, ALA.
(Successor to The First National Bank)

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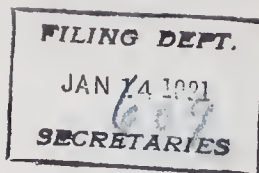
The prohibition laws virtually brand Jesus Christ, the founder of the Christian religion as a man not knowing his own mind two days in advance and if he dare come back to earth we would teach him not to tempt us with the "best wine at the feast".

The nation's belief in the Divinity of Christ gone, why should not the students ask "Is there any God?"

Yours in all Christian Charity,



re: C. A. Barbour



January 13, 1921.

The Rev. Stuart Cramer, D.D.,
Lancaster, Pa.

My dear Stuart,

The Nominating Committee of the Executive Committee of the Federal Council which is to report to the meeting of the Executive Committee in New York City on January 21st has been pressing upon President Clarence A. Barbour of the Theological Seminary in Rochester his acceptance of the call to the Secretaryship of the Council. He seems to every one to have just the training and temper and relationships which are essential. I have had several long talks with him, and Dr. Macfarland and Mr. Cavert were expecting to spend Wednesday of this week with him. He was in New York last week, and at that time a number of the men most deeply interested in the Federal Council met with him and presented the call to him in the strongest way. I am writing to ask whether you will not write to him urging upon him as strongly as you can the uniqueness of the present opportunity, and the need of just such service as he can render at this hour and in this place. We all feel that if it could be announced at the meeting on January 21st that he would accept this service, it would mean a long step forward toward the accomplishment of the ideals which many are cherishing, and it will contribute more than anything else that we can think of toward assuring the Churches that they have in the Council the kind of instrumentality they need for wise and careful, and yet courageous cooperative service.

Dr. Cramer -2-

Since the meeting of the Council in Boston there have been many conferences with regard to its work and plans, but we all realize that the important problem is the problem of personnel and of strengthening and enriching the leadership which the secretarial direction of the Council must provide.

I know that you are ready to do anything that you can to help, and if you can render this service in writing strongly to Dr. Barbour I shall be very grateful.

With kind regards,

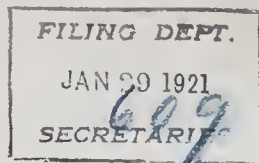
Very cordially yours,

res/ms

W. Stuart Cramer -

FIRST REFORMED CHURCH
LANCASTER, PA.

REV. W. STUART CRAMER, D.D.,
MINISTER
RESIDENCE
44 EAST ORANGE STREET



Mr Robert E. Spear
New York City,

My dear Robert,-

The Nominating Committee of the
Ex. Committee of Federal Council has
wisely chosen in the selection of
Pres Burbank for the Secretaryship
of the Federal Council. I remember
his work in the General War Time
Commission which was always
satisfactory to all parties. His
temperament and judgment together
with his superior training, all go
to make him the right personality
for the leadership needed in the
Council in this period of its life.

I have written him, expressing my
own convictions in behalf of his
favorable consideration of the challenge
your Committee has given him. I
sincerely hope he will accept.

Dr. Richards told me recently about

your proposed visit to Toronto next
month. No one here is happier about
your visit, I can assure you, than I
am. I have asked Dr. Richards to let
me entertain you in my home during
your visit. Knowing however that the
possibility of this depends somewhat
upon circumstances, I have given Dr. Richards
freedom to do that which is best
both for your convenience and for the
cause in the interest of which you
are coming. If he decides that Mrs.
Cramer and I may have the pleasure
of entertaining you we shall take
great delight in the privilege.

With kindest personal regards, I am,
Yours sincerely,

Walter Cramer

June 15, 1901

FILING DEPT.

JUL 23 1921

SECRETARIES

re: finances

July 19, 1921.

The Rev. R. H. Crossfield, D.D.,
105 East 22nd Street,
N.Y. City.

My dear Dr. Crossfield,

I have gone over the financial memorandum you left with me and these are the suggestions that occur to me with regard to it.

1. Let us take the situation calmly and quietly and not be alarmed. No experience has overtaken us except that which is common to all organizations in these days. Indeed I think that we have fared much better than a great many of the others.

2. Let us handle the situation quietly without any noise or calamity cries. We shall be much stronger if we pull through without making any fuss. If we cry out that we are on the verge of ruin we may persuade some people to believe us, with disastrous results. We ought to work our way out of this without making any public outcry, or telling anyone that we are in terrible straits and that we don't see how we can pull through. We are going to pull through no matter how great the difficulties may be, and we shall hold the confidence of those who believe in us, and better win the confidence of those who are in doubt, by meeting our situation as we have to without using it as a calamity appeal.

3. Let us scrutinize our accounts again very carefully. I do not see any allowance in your statement for any expected income from individual givers, small and large. I had supposed from what Dr. Macfarland told me that we were receiving \$100. or \$200. a day regularly from our general appeals. Surely this is not all used up in paying the cost of this promotive work. I notice that you say we have a monthly expenditure now of about \$10,000. Does this exclude the promotive and soliciting department? I do not notice any income either estimated from the Process shop.

4. The first thing to attempt to do in circumstances like these is of course to increase our income. I know that you are doing what you can, and I have done what I could, and a great deal more than I think I ought to have had to do in this field, but whatever more any of us can do we must do. I should think that when Dr. Macfarland comes back it would be well if you would send a statement such as you sent me together with a copy of this memorandum that I am giving you and an letter that Dr. Macfarland might write to each of the Secretaries of the Council asking them to do everything in their power to secure any special gifts.

5. It is obvious that we must cut down our expenditures so that they will come within our income. We told the Federal Council at its meeting in Boston that we would do this, and we are obligated to do it both by financial necessity and by moral principle. Dr. Macfarland will know where we could best save, whether it is possible to sub-let any of our space or to give up any of it with a saving in rent, and whether there are any unnecessary salaries or other expenditures that can be saved.

6. The Commissions which are so much overdrawn ought certainly to help to meet the overdrafts. I gather from your statement that money which the Federal Council had in its accounts for some Commissions has been spent in the work of other Commissions. Of course to the extent that this money was given for particular purposes it must be so applied. Your statement seemed to indicate that we had made most of our over-expenditure in connection with the Social Service Commission. I should think we should take up with Dr. Tippy and Dr. Johnson whether there cannot be some special savings effected there or whether by special gifts which they can secure the funds belonging to other Commissions which have been used may be restored.

7. I think we ought not to borrow any more money. I think it is a good thing that the Bank has reached its limit, and I should not think we should borrow from anyone else.

6. We ought to pay our bills, certainly the salaries of all the secretaries and employees and our outstanding accounts. We must do this either by cutting down our expenses or by increasing our income.

Lastly, let us hold steadily all that we can and wait patiently. We have made as good progress as anybody could have expected in getting the denominations to take over financial responsibility. When we think of the condition we have had to deal with and the inheritance of the past few years we ought to thank God and take courage. If we get into financial difficulties ourselves, however, or resort to calamity courses in order to get out of them we shall forfeit the goodwill and confidence that we are winning.

I am very sorry that I am having to go away just at this time. I went home on Saturday in misery after our conference, as I had hoped that we were getting the Council on to solid ground, and that I could go away with an easy mind. In one sense my mind is easy for I can see that we have now a far surer basis of support than we have ever had. We must not lose all that we have gained as we shall lose it unless we pursue a course of most scrupulous and precise faithfulness in our finances, and bring our outlay strictly within our income and pay our bills with regularity and promptitude. To this end our courses are perfectly clear. First we must increase our income to cover what we want to spend, or secondly we must cut down our expenditures to stay within our actual receipts.

I am sorry that you are having such anxiety but I trust you will not lose heart. Look at the bright side and see how much we have gained in solid backing which we shall be able steadily to increase if we are wise and true.

Very cordially yours,

res/ms

R. Crossfield
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Baptist Churches, North
 National Baptist Convention
 Free Baptist Churches
 Christian Church
 Christian Reformed Church
 in North America
 Churches of God in N. A.
 (General Eldership)
 Congregational Churches

Disciples of Christ
 Friends
 Evangelical Synod of N. A.
 Evangelical Association
 Lutheran Church, General Synod
 Methodist Episcopal Church
 Methodist Episcopal Church, South
 African M. E. Church
 African M. E. Zion Church

Colored M. E. Church in America
 Methodist Protestant Church
 Moravian Church
 Presbyterian Church in the U. S. A.
 Presbyterian Church in the U. S. (South)
 Primitive Methodist Church
 Protestant Episcopal Commissions on
 Christian Unity and Social Service
 Reformed Church in America

Reformed Church in the U. S.
 Reformed Episcopal Church
 Reformed Presbyterian Church, 1921
 General Synod
 Seventh Day Baptist Church
 United Brethren Church
 United Evangelical Church
 United Presbyterian Church

FILING DEPT.
 AUG 21, 1921
 SECRETARIES

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone: Gramercy 3475

re: Financial Condition of Council

ROBERT E. SPEER, PRESIDENT
 REV. CHARLES S. MACFARLAND, GENERAL SECRETARY
 ALFRED R. KIMBALL, TREASURER

BOARD OF FINANCE

REV. R. H. CROSSFIELD, EXECUTIVE SECRETARY

July 20, 1921.

John M. Glenn, Acting Chairman
 General Director
 Russell Sage Foundation

Clifford W. Barnes
 Chicago Community Trust

William Knowles Cooper
 General Secretary, Y.M.C.A.
 Washington, D. C.

Ernest G. Draper
 The Hills Brothers Co.

William A. Harbison
 S. P. Harbison Estate

Col. Edward H. Haskell
 President
 Haskell-Dawes Machine Co.

Hamilton Holt
 Editor, The Independent

Orrin R. Judd
 Trust Officer
 Columbia Trust Co.

Alfred R. Kimball
 Formerly of
 Baylis & Company

Landreth H. King
 Registrar of Contracts
 New York Central Roads

M. E. Leeds
 Leeds & Northrup Co.

John B. Lennon
 Department of Labor

Carl E. Milliken
 President
 Katahdin Telephone Co.

James M. Speers
 President
 James McCutcheon & Co.

E. L. Shuey
 Manufacturer

Dr. Robert E. Speer,
 Secretary, Board of Foreign Missions
 of the Presbyterian Church, U.S.A.,
 156 Fifth Avenue,
 New York, N. Y.

My dear Dr. Speer:

In sending you the memorandum of last Saturday, I should have accompanied it by a copy of a letter which went forward to Dr. Macfarland on the same date in explanation of this statement but for the fact that you were leaving before the letter could be typed. Enclosed please find copy of this communication, which will help in the interpretation.

A communication has just come from Dr. Macfarland giving his reaction to my statement and letter. He has corrected me at some points, but has failed to show where my statement is in serious error. He has pointed out that of the \$11,000 we owe in current bills a part is included in the \$8,907 due the Washington Office, the \$5,815 due the Commission on Councils of Churches, and the \$3,150 due the Commission on the Orient. I find from the Treasurer's office that of the \$11,000 reported under "current bills" \$1,210 should be charged the Washington Office, \$140.50 should be charged the Orient, and \$364.31 should be charged the Committee on the War and the Religious Outlook. Also, that about \$400 of the bill for \$2,600 which we owe for printing "Churches Allied" included in the \$11,000 in bills should be charged to the Washington Office and the various Commissions. Adding these together and subtracting them from the \$11,000 we owe in current bills the amount of our total indebtedness would be reduced to a little above ~~\$4,000~~ ^{\$6,000} instead of \$62,675. This, however, is the only material and defensible correction he makes in my statement.

Dr. Speer, I hesitated very much to bring this situation to your attention last Saturday morning when we were so very much pressed for time, knowing full well that

I could not likely set out the facts in their proper bearings and background in so brief a time, but I was impelled to do so because of two considerations, namely, the good of the Federal Council and the protection of whatever reputation I may have acquired over the years for fair and straight-forward dealing in all my relationships. It grieves me to know that you were somewhat upset over the report. It will always be painful to me to occasion you any unrest.

It rejoices me greatly to know that you are calling a meeting of a few of the most interested and capable friends of the Federal Council for Wednesday, August 3. I am strongly convinced that all of us need to face the facts of the situation calmly and dispassionately, but to face them nevertheless. Indeed, I could not be happy should we be compelled to pursue the opportunistic financial policy that the exigencies of the situation have required. To me this is no time "to give up the ship" or to infect others with pessimism concerning the affairs of the Federal Council, but on the other hand it is a time when we should not count too strongly on the future on the basis of what has happened to the Council in recent years.

Now as to the amounts we owe the Washington Office and the Commissions. We have collected for the explicit use of the Washington Office \$18,049 and paid them \$9,142, leaving us owing that Office \$8,907 which should be paid them by January 1. Their expenses have averaged about \$1,500 a month during the first six months of the present year. We have received for the explicit use of the Commission on Councils of Churches \$12,691, and paid them \$6,876, leaving \$5,815 which we should pay them by January 1. Their monthly expense during the past six months has averaged about \$900. A similar statement could be made with reference to the Commission on the Orient.

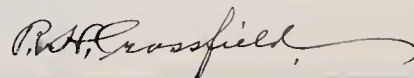
We may expect from the promotion department and from large gifts not exceeding \$25,000 to \$30,000 during the remainder of the year. This amount, together with the \$3,000 or \$4,000 profit from the Process Company, will not more than offset the loss sustained in the amounts set down under expectations from denominations and commissions.

The average expense of the Central Office, not including expense of Washington Office, Commission on Councils of Churches, Commission on Orient, has been \$16,661 a month during the first half of this year. I think we can reduce this to \$14,000 a month. At that rate the expense of the Central Office would be \$84,000, leaving us only a small margin of \$13,000 at most to apply on the \$60,000 of indebtedness.

I presume you will invite to the conference such men as Mr. Glenn, Dr. North, Dr. William Adams Brown, Mr. James M. Speers, Mr. Fred B. Smith, Mr. Orrin R. Judd and Mr. King. Should you want a representative from the Disciples, Mr. Cory would be the man, as he has been appointed to represent the United Society in the East. Of course Dr. Macfarland and Mr. Cavert should be present by all means.

I am sorry to have troubled you with this long letter, but it occurred to me that a fuller statement were due you.

Appreciating in the highest measure your cordial support, I am
Sincerely yours,



AUG 3 1921

SECRETARIES

New York, July 16, 1921

My dear Dr. Macfarland:

I am very sorry to trouble your vacation by the introduction of business matters, but the exigencies of the situation seem to require it.

We were not able to pay all the secretarial salaries until the eighth of July, which, of course, will make it rather hard on us on the first of August. The promotion Department, as you see from the daily reports, is not yielding anything like adequate results. Before Mr. Burnet left we were expending in that Department \$7.00 to get \$8.00, and the ratio of expenditures to receipts is not very different since July 1st. You have observed that large gifts have practically ceased to flow, although every energy has been exerted toward that end.

As far as I can now see, the income for the remainder of August will be about \$7,100, and the expenses of the Council something less than \$15,000. Mrs. Straight has not yet paid anything, but promises to send a cheque for \$2,500 next week, and the remainder of the \$10,000 sometime during the year.

From the enclosed estimate you will observe I show expected income for the remainder of the year, \$97,225, although there is a pretty big question mark after the Baptist, Southern Methodist and Northern Presbyterian Churches.

There is not, I believe, a great deal to be expected this year from the eleven "denominations not accounted for", nor do I think we may expect a great deal from individual gifts and the Promotion Department, due to the five situations set out under "handicaps". I am getting many letters from former subscribers saying that hereafter they will contribute through their denominational channels. Denominations are complaining of the depression, summer slump, and interchurch underwritings. I have pressed every one of the denominations and commissions as much as I dared. Perhaps we may get something from the Baptists soon.

Now, in my judgment, what we get from individuals and the "denominations not accounted for" will not more than offset the shrinkage in the amounts set down under "expectations from denominations". If this be true, we shall scarcely more than pay expenses during the last six months of the year. In going over a statement of our obligations, I find from the July report that we owe one to the banks, to the Washington Office, to commissions, to the Fred B. Smith Fund and current bills \$62,675. If I am even approximately correct in this analysis, it would seem that we shall be compelled to borrow some money to pay salaries August 1st and September 1st, and that if we are to cut down our indebtedness by January 1st we must make all possible retrenchments. Of course, I am counting on the most vigorous prosecution of our efforts to secure funds from all sources, nevertheless, this is not a time in which to be at all optimistic about returns either from individuals or from churches.

I have letters from more than a dozen executive secretaries of local federations stating that they are in the same boat, and do not

Dr. Macfarland

-2-

know where they will land. Only one of them supplied me with names. It may be that I am all wrong about this matter, but I have given the most careful thought, and have come to the conclusion that I should pass on my judgment.

Hoping that you are enjoying a pleasant vacation, and with best wishes, I am

Cordially yours,

(signed) R.H. Crossfield

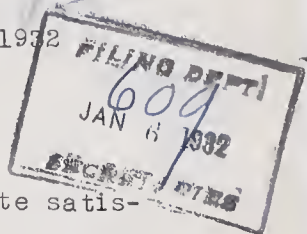
MC/T

Hugh J Kerr

THE SHADYSIDE PRESBYTERIAN CHURCH
AMBERSON AVENUE AND WESTMINSTER PLACE
PITTSBURGH, PENNSYLVANIA

HUGH THOMSON KERR
HAROLD ALDEN DALZELL
ROBERT DENHAM STEELE

January 2, 1932



My dear Robert:

(The arrangements for the broadcasting are quite satisfactory to me and we will do all that we can to make these next three services helpful and as effective as possible. I notice that you are to be here March 19. Unfortunately that Sunday is my Communion service. I had hoped that I could have you preach for me the Sunday morning that you were here at the broadcast. Would it be possible for you to change to February 20? If that is not possible then I will arrange for you to speak for me over the radio, at our Vesper Service, Sunday afternoon, March 20, and will find another Church for you that morning.)

2308
2027

I have read over your report of the Federal Council. Two or three questions I would like to ask. First, would you prefer that I ~~re~~ reform and probably abbreviate it? Second, do you think it ought to contain some definite recommendations? I had two or three in mind, such as these:

ja

1. ^{Executive Com} Could we recommend that the expenses of the members of the Administrative Committee be paid either out of the funds collected for the Federal Council or from the General Assembly Fund? It seems to me that this ought to be done so as to assure regular attendance. It is unfair to ask members to attend this meeting without meeting their expenses.

W. S. ...

2. Would it not be wise to make Dr. Mudge chairman of

THE SHADYSIDE PRESBYTERIAN CHURCH

AMBERSON AVENUE AND WESTMINSTER PLACE
PITTSBURGH, PENNSYLVANIA

HUGH THOMSON KERR
HAROLD ALDEN DALZELL
ROBERT DENHAM STEELE

the Presbyterian Group who are members of the Administrative Committee and to have him report definitely through the Committee on Co-operation and Union to the General Assembly? This would help make the report more definite and lift the responsibility from Dr. Stevenson.

*Yes but
don't do
it suddenly*

3. Should there not be a resolution or a statement to the effect that the General Assembly has the power and the right to review the procedure of the General Council during the year and to affirm or to dissociate itself from such action?

4. I would favor a recommendation to the effect that we strongly suggest to the Administrative Committee of the Federal Council that the central evangelical emphasis should be made more clear and certain. I believe it is at this point that our Church is somewhat critical. It misses, from the publicity given the General Assembly, the strong emphatic stressing of the evangelical message.

These are just a few of my reactions after reading your report. I would like to have your comments thereon.

(I am studying your letter about the budget and after while I will write you.)

88

Yours very sincerely,

*Remove the emphasis on the problem for
our church with the total membership of the
General Assembly for an even number of members
with
scheme.*

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, New York

*Letter on Pres. Rep. is about the
same thing. - Even number with 50.
S. H. P.*

609
1/2

January 6, 1932
(Dict. Jan. 5)

Rev. Hugh T. Kerr, D. D.,
The Shadyside Presbyterian Church,
Amerson Avenue and Westminster Place,
Pittsburgh, Pennsylvania.

Per Federal Council

My dear Hugh:

Your letter of January 2 is received and I have also a letter from Dr. Stevenson to whom I sent a copy of the statement which I sent to you. I enclose his letter for your information. Please let me have it back some time.

Yes indeed, I did intend that you should take the material which I sent and put it in the shape of a report from your Committee. I thought it was far better that I should supply you with this ammunition and not attempt to draft the actual report of the Committee. Any report that we should make to the Assembly would have to be much briefer than the statement which I sent you, and it ought to have some definite recommendations, as you suggest.

I think your suggestions are excellent. I have only a few comments to make on them.

1. I think we should, of course, provide for the expense of the attendance of our Church's representatives on the Administrative Committee. They are not great, however. Dr. Mudge has a pass, and Dr. Stevenson needs only to come up from Princeton. There might some time, however, be other representatives, and I think we ought to make this provision. I imagine it would be best to have it a charge against the funds provided from the General Assembly Treasury for the Department of Cooperation and Union. The amount would be small in any case with only two or three representatives at the most from our church on this particular committee. The larger question would be whether we should not provide in the same way for the expense of our representatives on the Executive Committee which meets annually. We have six members of this Committee, and they have been very faithful in attending, but I think we ought to provide for their expense which, likewise, would not be a very large amount out of the appropriation of General Assembly funds to the Department of Cooperation and Union. The matter should be arranged in this way and not as a charge on funds given under the Benevolence Budget for the Federal Council. We can only use these latter by diverting them through the central receiving agency of the General Council. In some cases, the churches specify their gift for the Council, and we ought not to interfere with it. The other method which I have suggested seems to me the wise and right one.

2. I should think the wise method of report would be through the Department of Cooperation and Union as heretofore. But it might be specified in your report that the representatives of our church on the Administrative and Executive Committees should submit through the Department of Cooperation and Union and as a part of its report a brief official report to the Assembly. The Chairman of the Department

January 6, 1932

could present it himself or have some one of the other representatives of our church on these two Committees make the report, as Dr. Stevenson has always been glad to do.

3. There should be such a statement as you suggest with regard to the power and right of our Assembly at any time to comment upon or qualify its assent to the procedure or actions of the General Council. But we ought not to plan for an annual discussion of this sort, that might be only futile in its results and put our church in a position of inconsistency with its own utterances.

4. I agree wholly with your thought of our advising a stronger evangelistic emphasis. I think the Council has been pretty careful as to its evangelical position in the scrupulous way in which it seeks to recognize the central faith of our evangelical churches in the deity of Christ. What is needed, however, is a rearrangement of proportions that would involve no diminution of what the Council is now doing but that would certainly enlarge its emphasis on the things which our Church regards as primary - evangelism, Bible study, worship and the inner life as the fountain of the outer. I think we shall feel in the next few months a distinct improvement in this regard through the calling of Dr. Bader for the work of this very Department of the Council.

5. We need also to make sure of an adequate attendance of our Presbyterian members, not only in the Administrative and Executive Committee meetings but in the meeting of the full Council. I think we have some forty or forty-five members of the Council, elected by the Assembly on nomination of our Department of Cooperation and Union. We could hardly pay the expenses of so large a company, yet it is in reality just as justifiable an expenditure as the cost of the General Assembly itself. Perhaps it would suffice if we provided for the expense of the attendance at the full Council of all the members of the Department of Cooperation and Union, who are always among our church's representatives, and if we urged the attendance at their own expense of as many more as possible.

6. Might it not be well to have one other Finding that would recognize the difficulty of the problem of the right functions and relations of the church in the field of moral and social issues not only for the Federal Council but for all the churches and for our own and which would suggest again the constant need of care for us all not to err at either extreme.

I am glad that you are taking time to study the difficult question of the budget and trust that in addition to my letter to you, you will have in mind Dr. Robinson's letter to me and my letter to him, both of which you have. Mr. Sibley has written to me also on the subject, and I have replied to him and shall be glad to send you these two letters if you wish to have them, but I don't think they add anything that is essential.

I came back yesterday from the Student Volunteer Convention in Buffalo. I wish you might have been there. It was a most hopeful and encouraging gathering. There are still losses to be made up, but that group of students represents a great advance over the intellectual and religious attitudes of the students in the Conventions of four, eight and

Rev. Hugh T. Kerr - 3.

January 6, 1932

twelve years ago.

I have read about half through Schweitzer's book on "St. Paul's Mysticism," and while it is not altogether satisfying in its ultra eschatological twists, it is grand in its exaltation of Paul's Gospel and of the uniqueness and authority of that Gospel.

Very cordially yours,

RES:AMW

Newton M. Hall.

FILING DEPT.
JUN 3 1921
SECRET 6075

RECEIVED

COPY

MAY 27

Dr. Speer

Firenze, Italy

May 1, 1921.

Dear Dr. Macfarland:

I have just come from a six weeks stay of extraordinary interest in Greece and Constantinople. I have not reported while in Greece because there were rumors of secret censorship and loss of letters.

The conditions in the Near East are about as bad as they can be. The new map of the balkans is only an incentive to endless trouble. While Greece was outwardly calm everything is unsettled because of the uncertainty of the new Constantine regime. If Alexander had lived and Venezelos had continued in power there might have been some hope. Our government has not of course recognized Constantine and Dr. Capps, our minister is coming home. His daughter Priscilla is travelling with us at present in Italy. The Conference of London which revised the Treaty of Sevris has resulted in the new and disastrous war with Kemal. The first effect of the London Conference was to produce intense feeling in Greece against the Allies, even among the Venezelists and to consolidate public approbation of the war. The offense as you know was at first successful, then came a disastrous defeat and things are now at a stand still. The wounded had begun to come into Athens before we left. The Greek estimates of casualties is 3,000, the Turkish estimate of Greek losses is 20,000. The truth is probably from 10,000 to 15,000.

Greece has no adequate hospital staff either at the front or in Athens and the suffering will be terrible. A situation still worse exists at Salonica. There are 60,000 refugees and colonists here brought from Asia Minor by Venezelos' ambitious plans, and abandoned by the present government. When we were in Athens there were 600 cases of typhus there with 60 deaths a day. Col. Oeds, our Red Cross Commissioner said that it is the worst situation he has ever seen in the East. He spoke very plainly to the king and got a promise of attention, but with 10,000 wounded on their hands it will be difficult to do anything with the best intention. No food

can come from Asia Minor because the war and the situation is very desperate. Things are very black at Constantinople. The Allied war ships and patrols hold the city down but the allies are holding down the lid of a very dangerously boiling pot. While we were there proclamations were posted in several languages announcing that anyone found with weapons or attacking the allied patrol would be court marshaled and shot. It was practically a proclamation of martial law and it was needed. Though a rebel proscribed by the Turkish Government, Kemal is a popular hero in Turkey. His picture was being sold in the Bazaars. Constantinople is close to the hunger line, and no supplies can come in from Anatolia because the greek line is across the railroad.

Kemal is bitterly hostile to foreigners. When I was in Constantinople the entire force of missionaries and workers came in from Marsovan on an American destroyer. They had been expelled, as had Dr. Riggs from Harpoot. Dr. C. H. Riggs told me that he did not think that American lives were actually in danger, but that the situation in the interior is very serious indeed. The Bolsheviki are plotting with Kemal and stirring up mischief all over Asia Minor and down to Egypt. A veteran missionary told me that he felt that "anything might happen in Constantinople and Turkey. There are 130,000 Russian refugees in and about Constantinople, the wreckage of Denenken's and Wrangel's armies. They are being fed by the French Government, helped out by our Red Cross and Near East Relief, but France says that she cannot continue beyond June 1.

The Russians are fine and pathetic. I saw none begging, but men and women of high family and rank are doing all sorts of menial work. At the Russian restaurant a colonel in full uniform helped me on with my coat. In contrast with the "Soviet Trade Embassy" at our hotel; Jews of the most obnoxious type sporting big diamonds and driving the most expensive car in the city. They are trying to dispose of goods confiscated from the Allies for fresh supplies. They offered an American firm in payment for certain goods "one third in currency of some foreign country" and the balance in confiscated goods, some of them belonging to the very American

firm. The nearer we got to Bolshevik Russia, the less we liked it. The Bolshevist propaganda is responsible for labor troubles in England and Italy - all over Europe. Europe has come very close to the edge of the precipice and is still not far away. While labor matters are worse in England they are somewhat improved in Italy. I think that the situation is within hand and that the government "bloo" or coalition will have a large majority at the coming elections. We heard that the Red. Cross and Near East forces were to be curtailed and withdrawn, to return to the East. I hope not, for they are desperately needed. There have been some ugly and unfortunate scandals in the Near East, but these have not affected the morale of the organization, nor shaken the confidence of the people. Except in Kemal's land America is very popular in the East. If we do not accept any mandates for the East or your league of Nations, we must do all we can to help the situation from the humanitarian standpoint, and use our influence for a just and lasting peace in the Balkans. I had the pleasure of speaking in my capacity as Commissioner of the Federal Council at a service of the Presbyterian Greek Church in Athens, and I am speaking today in the Baptist Church here. I have had many conferences besides. The people to whom I speak are most grateful and appreciative of the interest and sympathy of the American Churches. I am convinced that the only hope for the world is along the lines of the cultivation of international brotherhood on a spiritual basis solely. There is hope here - otherwise the Abyss. Be assured that I shall do everything in my power worthily to represent the Federal Council. We expect to be in Europe until September in France, Switzerland, Holland and Belgium until August 8 - then London for two weeks and home the 24th. If you have any further instructions or wish more detailed information I am at your service. I should be very glad to hear from you.

Very sincerely,

(Signed) Newton M. Hall.

You will be interested to know that I have resigned my pastorate in Springfield after 22 years service, partly because of conditions of health and partly to have all my time

for lecturing and literary work.

Address until August care Guaranty Trust Co. of N.Y.

1 - 3 Rue des Italiens, Paris.

I hope that a report I sent from Cambridge England reached you.

sent out by Federal Council office

Jan. 11/1921

FILING DEPT
609
sent FEB 2 1921
Council office
SECRETARIES

To be sent, when Mr. Speer's personal stationery is received, to:

Rev. Charles W. Gilkey, Hyde Park Baptist Church, Chicago, Ill (My dear Gilkey)
President Wm. Douglas Mackenzie, Hartford Theological Seminary, Hartford, Conn.
Professor E. D. Burton, University of Chicago, Chicago, Ill.
President D. J. Cowling, Northfield, Minn.
Cyrus H. McCormick, 606 S. Michigan Avenue, Chicago, Ill.
Rev. John Timothy Stone, 125 East Chestnut Street, Chicago, Ill (Dear John)
(2 carbons - one for insertion in letter to Henry P. Crowell)

My dear _____

You will have heard reports of the meeting of the Federal Council in Boston. I wish that you could have been present. There were many at the meeting who thought they knew the present situation of the Church who were not at all prepared for the revelation there of the deep and, as is now clear, the indestructible purpose of the Churches to draw together in a closer spirit of unity and cooperation. I enclose a copy of the report on "Methods of Cooperation" which was presented and received with remarkable unanimity. It was evident that those who were present were satisfied with the reasonableness of the view presented in the report. I believe we have a real opportunity to secure the development of a wise and reasonable and acceptable agency of cooperation, controlled by the Churches themselves, for those interests of the Churches with which they are compelled to deal in some common way. At the same time there are greater difficulties than many people think. There is the experience of the mistakes of wrong courses of action in the past that must be lived down. Many fail to see the fact that the Churches must have some common instrument and that if they do not support a wise cooperative movement other movements will inevitably arise. There is the readiness also to talk cooperation on the part of many who will not make their words good in deeds, and greatest of all are the difficulties of personnel, finance and right spirit and wise proportion.

I write to bespeak your counsel and help in any way that you can give them. I shall be grateful if you will write of what you think have been the weaknesses of the Federal Council in the past. What changes of personnel or organization should

should be made? What things have been done in the past that should be left undone and what things have been left undone which should now be done? Where should the Federal Council move forward boldly and where should it go slowly, or not go at all?

Personally, I feel altogether inadequate to the responsibility which falls to me. I know that I want simply to do what is right and to be of service, and cheerfully to pay whatever price is necessary in order to get the work of the Church onward a bit at a time when the world needs it so desperately and when its own inner problems are so great. Will you not help now and continually with your counsel and direction?

With best wishes for a good New Year,

Very faithfully yours,

res/m

enclosure.

JUN 23 1921

609
SECRETARIES

June 20, 1921.

Dear Sir:

At the last meeting of the General Assembly of the Presbyterian Church in the U.S.A. the Assembly's Committee on Church Cooperation and Union presented the following report and recommendations with regard to the Federal Council of the Churches of Christ in America:

"In connection with the report of the Federal Council of Churches of Christ in America, it is important that the Church keep in mind the distinction between it and the American Council on Organic Union of the Churches of Christ. This latter is the name attached to the movement inaugurated by the General Assembly of 1918, at Columbus, Ohio. Its object, as its title indicates, is the organic union of the Churches of Christ in America. The Federal Council of Churches is purely a Cooperative Movement and by its own constitution is limited to the field of cooperation. There is, therefore, no conflict of purpose between them and no duplication of effort.

"Inasmuch as the Assembly places all relations of the Presbyterian Church, U.S.A. with the Federal Council in the hands of the Committee on Church Cooperation and Union, we feel that the financial situation should be presented in full. The organization of the Federal Council, as outlined in its reports, includes a radical change in its method of financing. Heretofore the Council has depended mainly on gifts from individuals to meet its expenses. In the effort to bring it into more vital connection with its constituent Church bodies, it feels that the best course hereafter is to throw itself on these bodies for its entire support. Such an arrangement, if it can be effected, will make the Council more responsive to the Churches than it would likely be while drawing the chief part of its support from individuals.

"In accordance with this plan a budget of \$300,000. has been prepared to cover all the expenses of the Council and its commissions. Of this sum the Presbyterian Church is asked to contribute \$40,000. The Committee on Church Cooperation and Union realize that however much this large sum of money is needed, the Treasury of the General Assembly does not have sufficient funds to warrant such a contribution, or anything approaching it. The Committee feels, however, that a reasonable increase in the amount heretofore contributed ought to be made. We are recommending, therefore, that the Assembly increase its contribution from \$1600. to \$2500.

"Your Committee has been informed that the officers of the Federal Council have requested the Budget Committee of the Executive Commission of the Assembly to place the Council in the Benevolent Budget of the Church, along with the Boards and Agencies. We understand this has been done for the amount of \$30,000. In case this sum is secured, the \$2,500. recommended from the Treasury of the General Assembly should be deducted. It is recommended:

1. That the work of the Federal Council of the Churches of

Christ in America be commended to synods, presbyteries and congregations of our own body, in the new day opening to it by reason of its organization.

2. That the General Assembly appropriate out of its treasury the sum of \$2500. for the work of the Council during the current year.

The General Assembly adopted this report and its recommendations.

Subsequently the Executive Commission of the General Assembly presented the following recommendation:

"The following resolution submitted by the Executive Commission was adopted:

"That in accordance with the approval and direction of the Assembly of 1920, the three special objects as named below be included in the budget, although not participating in the percentages, these objects to be commended to the churches for assistance from undesignated funds under the jurisdiction of the Sessions, and not included in the local church budget.

"It is the purpose of the General Assembly that the totals shall not exceed the amounts named.

- 1. The funds for the Churches in Europe \$25,000.00
- 2. The American Church in Paris..... 10,000.00e
- 3. The Federal Council of the Churches of Christ in America..... 30,000.00

This also was adopted by the General Assembly.

As these actions indicate the Executive Commission of the General Assembly did not include provision for the share of the support of the Federal Council, falling to the Presbyterian Church in the Benevolent Budget of the Assembly, but commended the Council to the individual congregations. We are writing, accordingly, to ask whether your church in response to this action of the Assembly and without curtailing its gifts to the Boards and Agencies of the Presbyterian Church through the Benevolence Budget of the Church, will not make a generous offering toward the Presbyterian portion of the budget of the Federal Council.

The Federal Council is not a missionary or administrative organization. It is a cooperative instrumentality of the evangelical churches of the U.S. created by them as a central clearing house and agency of common work which they wish to do together. Though it the denominations correlate their work in various fields, carry on common publicity, deal with common problems, and seek without loss of distinct responsibility to place at its disposal of each body the combined counsel of all and to support each denominational movement by the united momentum of the whole. It is

constituted by the denominations and is directly ~~responsible~~ responsible to them. It exists for them and is governed and supported by them. May we venture to ask for such help as your congregation can give in response to the Assembly's action.⁷

Yours sincerely,

Chairman Administrative Committee

Secretary

Treasurer

Endorsed Dr. Henry C. Swearingen, Moderator,

Dr. W. O. Thompson, Chairman, Budget Committee.

must get their consent. I shall be
glad to ask them, if you & Dr
McCaffland approve of the method.

CPES

FILING DEPT.

JUN 23 1921

SECRETARIES

Dear Sir,

At the last meeting of the General Assembly of the Methodist Church in the U.S.A. the Assembly Committee on Church Cooperation and Union presented the following report and recommendations with regard to the Federal Council of the Churches of Christ in America:

[p. 41-43]

The General Assembly adopted this report and its recommendations.

Subsequently the Executive Commission of the General Assembly presented the following recommendation:

[+]

This also was adopted by the General Assembly.

Our appreciation for these actions will reach the Exec. Com. of the General Assembly. ^{9% approx. of the total following} The General Assembly did not include provision for the maintenance of the Methodist Church in the Permanent Budget of the Assembly but commended the Federal Council to the individual organizations as so making available to each whether your church is contributing or not to the action of the Assembly and Federal Council.

its gifts to the Board of Inquiry, the Parliament and the
the ~~the~~ Budget, the Budget and the Bank, and
not make a general grant to the Parliament
with respect to the Federal Council.

The Federal Council is not a minister, in administrative questions.
It is ^{a corporation} the central and independent of the system, and
the law created by them as a central clearing house
and agency of common work which they will do together.
They if the ^{democratic} Chamber created their system, work in vari-
ous fields, carry on common projects, deal with common
problems, and take joint decisions of distinct responsibility
to place with the aid of each body the ^{combined} Council
of all and to support each other's ^{democratic} movement by
the united momentum of the whole. It is ^{constituted by the} ~~constituted by the~~
the democratic and is ~~constituted by them~~ directly
responsible to them. It exists for them and is guaranteed
supported by them. They are ^{written} ~~written~~ to each for such help as
their organization can give in response to the ^{democratic} ~~democratic~~ action.

John G. ...

Chas. ... Committee
Sec.
D. ...

Endorsed the democratic movement

FILING DEPT.

AUG 11 1921

609
SECRETARIES

incoming
original sent to Federal Council office
Feb. 22, 1921

& R.E.S. Reply March 1, 1921

August 8, 1921.

Mr. Joseph T. Alling,
The Alling and Cory Company,
Rochester, N.Y.

My dear Mr. Alling,

I am just leaving for a visit to India and Persia in connection with my duties as one of the Secretaries of the Presbyterian Board of Foreign Missions, but in view of our correspondence last winter I have wanted to send you before going a copy of a little leaflet with regard to the Federal Council and its Industrial Relations, and a statement of expressions of opinion from employers on the Industrial program of the Council. I trust that you may find time to read these, and also the copy of the statement of the New York Merchants Association on the subject of the Open Shop which I am sending, and which exactly represents in its tone and spirit and principles what I understand to be the mind of the Federal Council on questions in this field.

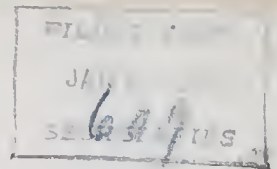
I know what differences of opinion there are as to the propriety of the Church's concerning itself with social and industrial problems, but I know also that if the Church did not concern itself with these problems, neither God nor man would have use for it very long. Our modern world is not made up of individual persons alone, but is made up of collective persons like Labor Unions, Corporations, aggregations of power of many kinds which men have created, but which are themselves such a sort of gigantic and collective man. Is the Gospel not to be preached to these creatures as well as to others? As I read my New Testament Christ's clear command to His Church was to make disciples of the nations, to teach them to obey His law, and to preach the Gospel to every creature. His words clearly mean that the principles of Christianity are to be applied to nations and to all other institutions and agencies created by men which determine the well-being of the bodies and souls of God's children. It is not only conceivable, but certain that any agency, whether it be the Church or any other that attempts to deal with these or any other problems will make mistakes, but these mistakes will be less, I believe, than the one colossal mistake which the Church would make if it turned its back upon its Mission and did not seek first the Kingdom of God and His righteousness and to have the law of God and of His Son, Jesus Christ, obeyed in all the individual and corporate life of men. Is this not a reasonable and Christian view?

With kind regard,

Very faithfully yours,

res/ms

res Secretaryship



January 7th, 1921

President Clarence A. Barbour, D.D.,
Rochester Theological Seminary,
Rochester, N.Y.

My dear Clarence,

I hope that you have not had any more sleepless moments over the problem that we have been facing together than I have had. Whenever in the night or in the early morning I have waked with it it has been to put up a further prayer for your sure guidance. I know that we both want only God's will and in every prayer of mine I shall be asking that this may be revealed to you.

I was with Joh Mott and Fred Goodman yesterday and had long talks with them and they both enter unreservedly into the thought which I have expressed to you and join unreservedly in my conviction. You will be hearing from both of them.

Letters continue to come in which confirm the thoughts which we have talked over together. Here is one from Bishop Mitchell of the Methodist Church in St. Paul, Minn:

"I realize that we have reached a very critical place in the history of the Federal Council and that it will require wise statesmanship and careful forelooking to lay well the new foundations of the larger Council which is sure to come. As never before I am convinced that the Federal Council is of God, and that it has a very important function to fulfill in the kingdom and in the United States. It never had so firm a grip upon the hearts of our Protestant bodies and it was never so well qualified to do a conspicuous work for the Kingdom as now.

I know the difficulty of these days with you but look forward with confidence to the issue in a judgment of calm and peace. In unceasing longing and prayer that that judgment may bring us together in this wonderful hour,

Very affectionately yours,

RES:C.

C. A. Barbou

RUSSELL SAGE FOUNDATION
130 EAST 22D STREET
NEW YORK CITY

JOHN M. GLENN,
GENERAL DIRECTOR

FILING DEPT

JAN 24 1921

609
SECRETARIES

January 4, 1921.

To Dr. Macfarland
From J.M. Glenn

✓ For your information. Please pass on to
Dr. Speer. It need not be returned to me.

ROCHESTER THEOLOGICAL SEMINARY
OFFICE OF THE PRESIDENT
ROCHESTER, NEW YORK

FILING DEPT.
JAN 24 1921
609
SECRETARIES

(Dictated)
December 31, 1920

Mr. John M. Glenn
Federal Council of Churches
105 East 32nd St.
New York City

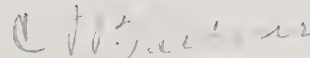
My dear Mr. Glenn:

I have your most gracious letter of December thirtieth. At the request of Dr. Robert Speer I am holding my mind as open as possible in the whole matter of the Federal Council, though I am frank to say that up to this writing I do not find reasons which would warrant me in leaving the work in which I am now engaged. While saying this, I want to add that I appreciate beyond measure the tremendous importance of the position as proposed, and I believe that the time is a most crucial one for the whole matter of interdenominational co-operation. I assure you that the fact that you have written as you have written adds weight to the presentation of the matter.

At Dr. Speer's request I am planning to confer with him during the early part of the first week of the new year. Of one thing I am sure, it is a great gain to us all that he has consented to take the presidency of the Federal Council. No man in all the world is better qualified for that position.

With cordial regard and best wishes for the new year,

Very sincerely yours,



Clarence A. Barbour

609
FEB 1 1921

Rochester, N.Y.

SECRETARIES

To President Clarence A. Barbour, Baptist Theological Seminary,
Rev. Chas. L. White, D.D., 23 East 26 St., N.Y.C.

*re: Baptist (N.) share
in financial support.*

January 10, 1921

President Clarence A. Barbour
Rev. Chas. L. White, D.D.

Dear Friends:

As I have talked with both of you with regard to the financial support of the Federal Council by the Northern Baptist Convention, I am venturing to write this letter jointly to you, asking you to bring the matter before the meeting of the Board of Promotion, which I believe is to be held on January 15.

I trust that the Board of Promotion may be satisfied in view of the meeting of the Federal Council at Boston and the plans for its work with which you are familiar, that it would be appropriate for your Board to apply to the cooperative work of the churches through the Federal Council some portion of the funds which you are authorized to use in cooperation, by the last meeting of the Convention. As I remember that action and as I understand the plans of the Federal Council, there is no other agency which so fully meets the purposes of the Convention in the field of general cooperation. With regard to home missions and foreign missions, of course the agencies naturally and justly looking to you for help would be the Home Missions Council and the Foreign Missions Conference. There are some other special agencies like them, responsibly representative of the churches and worthily doing their work, but in the general field I think the Federal Council stands alone and may justly look to you for generous help.

The purpose of the Council meeting in Boston, as you know, was to lay the support of the Federal Council as largely as possible directly upon the denominations themselves. It was voted to ask them to provide their equitable shares in a budget of \$300,000. The membership of the churches in the Northern Baptist Convention represents $\frac{1}{12}$ to $\frac{1}{13}$ of the total membership of the churches in the Federal Council. If your church should take this proportion of \$300,000 the amount involved would be ~~\$23,000~~-\$24,000. A different mode of calculation has been suggested by some, namely that each church should take the same proportion of \$300,000 which it now

provides of the amount contributed annually by the churches toward the Federal Council. Of this amount the Northern Baptist churches have given \$1200. This proportion of \$300,000 would be \$24,000-\$25,000.

If these amounts appear too great and if the funds at your disposal make no such grant available now or if you feel that a little more time should be given in which the Federal Council would justify its appeal for such larger support, will you not do what you can and what seems to you to be equitable in view of all the facts of the present situation as you so well know them?

It is quite clear that the Federal Council has been inadequately supported in the past and that such support as it has had has been too uncertain. It is the hope of all that there should now be a beginning made of a more adequate and reliable support which would also relate the Council still more responsibly to its constituent bodies.

With kind regard,

Very faithfully yours,

President

Please send reply to 156 Fifth Ave.

P.S. If we who are stronger should bear the heavier burden, your Church and the Presbyterian would take a larger proportionate share than a mere numerical ratio would give us. We can hardly expect as much of the colored churches as from our white bodies.

Please return to R. E. Speer, 156 Fifth Avenue, New York City.

FILING DEPT

MAR 8 1921

SECRETARIES

Clarence J. Burrows
ROCHESTER THEOLOGICAL SEMINARY
OFFICE OF THE PRESIDENT
ROCHESTER, NEW YORK

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FEB 5 1921

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SECRETARIES

123
January 29, 1921

re Secretaryship

Dr. Robert E. Speer
The Federal Council of Churches
105 East 32nd St.
New York City

My dear Robert:

I have no light which leads me to believe that I would be following the Divine will were I to come to the secretaryship of the Federal Council. I want to come, and would do so were it not for the force of the considerations which hold me in the work which I am now trying to do. If ever a man endeavored to weigh a matter carefully, impartially and prayerfully I have tried to weigh this. The burden of proof, of course, rests with considerations which would take me away from here, for so far as I know, apart from certain uncongenial features in the task - and such features would everywhere be met, - I see no reason why I should leave. I have tried to picture my own state of mind were I to resign and pull up by the roots all the associations which have been growing during a residence of thirty-three years in Rochester. I cannot see that I am warranted in so doing. As I have said to you, it is not as though I would be going from a place of little opportunity to one where the opportunity is great. I think I realize, doubtless not so fully as yourself but yet pretty fully, the tremendous potentiality of the work and service of the Federal Council with you at its head, but in the environment which now is mine I have scope for all that I can do, and I have the advantage of years of experience with me.

I find that in writing this letter, while I am very sorry to disappoint many of my friends who have shown me such confidence in urging me to accept the secretaryship, the greatest sorrow which I have in the matter is that I know that by not coming I will wound your great heart and will make, at least temporarily, the heavier the burdens which so unselfishly and courageously you have assumed. To work in intimate comradeship with you is a prospect which is alluring. It would be hard to exaggerate the force of the attractiveness of such a fellowship, and if I were to come, though I do not minimize the importance of the work to be done, the personal factor would be a tremendously persuasive one.

I may add that domestic considerations are not unimportant in my failure to see that I should go.

This is not an official letter, dear Robert, but if I wrote an official letter today it would be to say that, with all recognition of the urgency of the call, I cannot see my way clear to come. In many relations and in many ways I earnestly hope that I can serve the cause which is so near to your heart and, I dare to believe, to my own.

Affectionately yours,

A handwritten signature in cursive script, reading "Clarence A. Barbour". The signature is written in dark ink and is positioned below the typed name.

Clarence A. Barbour

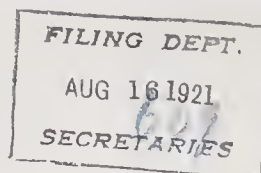
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AUG 9 1921

Mr. Speer

Clarence A. Barbour

ROCHESTER THEOLOGICAL SEMINARY
OFFICE OF THE PRESIDENT
ROCHESTER, NEW YORK



✓
August 5, 1921

Dr. Robert E. Speer
Federal Council of Churches
105 East 22nd St.
New York City


My dear Dr. Speer:

Thank you for your good letter of August first. You may rest assured that I shall cooperate with John Moore and others whom you name in every possible way to help in such a year in the Federal Council as will make it easy to confirm and deepen the friendly feeling and action of the Northern Baptist Convention. I am particularly anxious that the other denominational bodies shall cooperate financially in a very significant way, for this will have large weight with our people.

I trust that you may have the Divine blessing and guidance in your journey to India and Persia. You will be a blessing wherever you go. That is always true. I earnestly hope that you will return to us in full health and vigor. I thoroughly believe that you are one of the most useful of all those in places of leadership in the Kingdom of our Lord and Saviour.

With warm affection,

As ever, yours,


Clarence A. Barbour

Clarence A. Barbour

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AUG 6, 1921

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ROCHESTER, NEW YORK

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JUL 22 1921

Mr. Speer

RI

July 15, 1921

Dr. Robert E. Speer
The Federal Council of Churches
105 East 32nd St.
New York City

My dear Robert:

I am enclosing to you a copy of the report of the Committee on Interdenominational Relations as adopted by the Northern Baptist Convention in its session at Des Moines, June twenty-second to twenty-ninth, 1921.

I feel that it would have been an impossibility, humanly speaking, to secure the adoption of this report a year ago. It is not exactly as I wish it were, but I can but feel that we have made a long step. The outcome of the action next year will depend in large part upon the work of the Federal Council this year, particularly in regard to the financial support rendered by such denominations as the Presbyterian, the Methodist, the Congregational, and the Disciples, and also the extent to which the Council keeps in actual touch with the churches through the regularly accredited delegates. I have had a good many letters regarding the report, uniformly expressing gratitude to God that the action, under all the circumstances, was so favorable.

I hope that you are getting or are going to get a real rest during the summer. I heard last week, while in New York at the Christian Endeavor Convention, how greatly your ministry at the Fifth Avenue Church is appreciated.

Affectionately yours,

Clarence A. Barbour

Clarence A. Barbour

PROPOSED REPORT
of the
COMMITTEE ON INTER-DENOMINATIONAL RELATIONS

I. The Committee was constituted on the basis of resolutions adopted by the Northern Baptist Convention at its session in Buffalo, Thursday, June 24, 1920. (Annual of the Northern Baptist Convention, 1920, pages 121-122.)

In part these resolutions are as follows:

"That we hereby register our conviction that the evangelical denominations of North America have and hold so many interests in common that they should in all practicable ways cooperate for the promotion of their common purposes and the accomplishment of their common tasks, and that we do now and herein affirm our earnest desire and our cordial readiness to continue and to engage in such cooperative efforts with other evangelical Protestant denominations.

*** **

"That the Convention approve the continuance of existing relations with other well-established interdenominational agencies, and that the General Board of Promotion be authorized to prepare at its discretion plans for further cooperative promotional work with other evangelical denominations and to present the same in a report to the Northern Baptist Convention of 1921.

*** **

"That pending decision by the Convention on such plans for further cooperative promotional work with other evangelical denominations, we authorize the General Board of Promotion to employ such interdenominational agencies as may be deemed advisable along the lines of Surveys, Christian Stewardship, and Missionary Education, with authority to incur an expense on the part of Northern Baptists not to exceed \$5,000 per month, and we recommend to the Convention that for the employment of such agencies, if found necessary, the Convention approve the addition to the budget of the General Board of Promotion of an amount not to exceed \$60,000 for the current year for the aforesaid purposes."

The authority thus conferred upon the General Board of Promotion to incur expense not to exceed \$60,000 for cooperative promotional work with other evangelical denominations was never used, and nothing was thus expended by the General Board of Promotion during the fiscal year 1920-1921.

At its meeting in Minneapolis on the first day of December 1920, a committee on Interdenominational Relations was appointed by the General Board of Promotion in accordance with the Buffalo resolutions to report to the General Board of Promotion for such action as the General Board of Promotion might report to the Northern Baptist Convention at its meeting in 1921.

At the anniversary of the Northern Baptist Convention

held in Denver in May 1919, a statement prepared by a Convention Committee was unanimously adopted. In part it reads as follows:

"The Baptist Denomination is a collection of independent democratic churches. Not one of these churches recognizes any ecclesiastical authority superior to itself. They are grouped in associations, state conventions, and a national Convention, but none of these groups has any control over a local church beyond that which lies in common faith, practice, and service. The denomination, in so far as it has unity, is a federation of independent democracies. In the nature of the case, therefore, anything like organic union of Baptist Churches with other denominations is impossible. There is no centralized body that could deliver Baptist Churches to any merger or corporate unity. If Baptist Churches do not have organic unity among themselves, they obviously cannot have organic unity with other denominations. By the very nature of our organization, we are stopped from seeking organic union with other denominations.

"This situation does not arise from any desire on our part as Baptists to withhold ourselves from fellowship with other Christian bodies in the pursuance of Christian work. Nor does it arise from any desire to impose upon them our own convictions. We grant to others all rights that we claim for ourselves. But the liberty of conscience and the

independence of the churches which characterize our position are involved in our fundamental conception as to the nature of the Church and of ~~the Church and of~~ its relation to the religious life.

"We believe in the complete competency of the individual to come directly into saving relationship with God. We hold that a church is a local community of those who have consciously committed themselves to Jesus Christ. The only Church Universal is, in our belief, spiritual fellowship of individual souls with God. We do not believe in any form of sacerdotalism or sacramentalism among Christians, who are all equally priests of the Most High. We reject ecclesiastical orders and hold that all believers are on a spiritual equality. With us ordination is only a formal recognition on the part of some local church that one of its members is judged worthy to serve as a pastor. The fact that such appointment is generally recognized in all our churches is simply a testimony to denominational good faith.

"We cannot modify these convictions for the sake of establishing a corporate unity with other denominations. Any compromise at this point would be an abandonment of structural beliefs.

"We heartily believe in the necessity of a combined impact of Christian forces upon the evil of the world.

Such impact, however, does not depend for its efficiency upon organic union of the churches. We are convinced that our fundamental conception of the Church, the nature of our organization, the democracy which is the very basis of our denominational life, make any organic union with groups of Christians holding opposite views unwise and impossible."

From the above statement it will be seen that there is little likelihood that the churches of the Northern Baptist Convention will participate in a movement toward organic church unity, ~~under conditions as they now appear.~~ The task before the church of to-day, however, is so vast, so impossible of accomplishment by any one denominational body or by all the denominational bodies acting as separate units without cooperative planning and endeavor, that there is every warrant for saying that the Northern Baptist Convention will participate in such cooperative planning and endeavor fully and loyally, in every way consistent with its principles and polity.

II. It is fitting that we remind ourselves that our spirit and practice have been and now are that of real and practical cooperation. Not to enumerate all of the illustrations of such cooperation, we refer to some as outstanding.

1. The Interchurch World Movement, in which we engaged to cooperate because of our conviction of the abiding worth of the ideals and spirit which it was

there sought to embody. At Buffalo in 1920, while discussing our relations with the Interchurch World Movement as of June 30, 1920, we affirmed our belief that the movement had accomplished some very desirable and far reaching results under great difficulties and handicaps. Since the discontinuance of relationships the Northern Baptist Convention has paid in full its just share of the expenses of the Interchurch World Movement as provided for in ^{the underwritings,} ~~entered into,~~ as it was in honor bound to do.

From the organization of the Northern Baptist Convention

2. ¹ ~~For several years~~ we have been participating in the organization and work of the Federal Council of the Churches of Christ in America. We are now represented in ^{referring to} the membership in the Federal Council of ^{by} thirty delegates whose terms ^{of office} expire with the meeting of the Northern Baptist Convention in June 1921. They were nominated by the Executive Committee of the Convention and elected by the Convention at its session of Monday, June 28, 1920, at Buffalo. These delegates have since chosen from their number five members of the Executive Committee of the Federal Council, with five alternates. This executive committee of the Federal Council has chosen ten members of the Northern Baptist Convention as members of the Administrative Committee of the Federal Council, with Dr. John M. Moore,

of New York as Chairman of the Administrative Committee.

~~The Executive Committee of~~ The Northern Baptist Convention for several years has voted small contributions to the work of the Federal Council, and somewhat increased the amount of our contributions during the fiscal year 1920-1921. The increased amount is still inadequate if the Federal Council is to be financed by the denominational bodies as such.

3. In ^{the} cooperative work ^{of} in foreign missions the American Baptist Foreign Mission Society has made an annual appropriation to the Foreign Missions Conference, covering such items as the following:

a. Expenses of Continuation Committees in China, Japan and India.

b. Appropriation toward churches for English speaking communities in large centers in the Orient, such as Yokohama, Kobe, Shanghai, etc.

c. Appropriation to the regular projects of the Foreign Missions Conference and its Committee of Reference and Counsel.

The Woman's Baptist Foreign Mission Society has cooperated in like manner in interdenominational organizations and service.

4. In the cooperative work of Home Missions, the American Baptist Home Mission Society has made an annual appropriation to the Home Missions Council, and during the year ending April 30, 1921 to the Committee of Cooperation in Latin America, to the

Department of Evangelization of the Federal Council of Churches, to the promotion of the Interdenominational "Every Community Service" in Montana, and to the evangelical seminary in Porto Rico.

The Women's Baptist Home Mission Society has cooperated in like manner in interdenominational organization and service.

5. The American Baptist Publication Society has contributed during the past year toward the cooperative work of the Sunday School Council and the cooperative work of the Home Missions Council.

6. The Board of Education of the Northern Baptist Convention has contributed during the past year to the cooperative work of the Council of Church Boards of Education.

6.7. Standard City Mission Societies such as Philadelphia, there are in New York City, Pittsburgh and Detroit, are making appropriations to local Church Federations or Church Councils. The amount varies from \$760 to \$1800.

These citations indicate the presence of the principle and practice of cooperative interdenominational endeavor, so far as our societies are concerned.

To a large degree our local churches are cooperating in their communities with local churches of other denominations. With such cooperation of local churches interdenominational relations would be largely mechanical or comparatively inoperative.

III. We ^{have spoken of these} ~~recommend that such~~ practical manifestations of the ^{and practice} spirit of interdenominational cooperation, ~~as have been enumerated~~ ^{be continued and strengthened.} ~~The method and~~

extent of such participations and the nature of these must be left largely to the local churches in their individual communities ~~and~~ to the societies where they are serving, either in community, state, national or other fields. It is imperative that we shall stimulate a spirit of brotherhood in a common task which shall characterize participation by local churches and by denominational societies.

~~At this time we~~ ^{We now speak specifically of} ~~recommen~~ ^{continued and increased} cooperation with the Federal Council of the Churches of Christ in America. We believe that the Federal Council ^{at this time} presents the largest and most effective means of interdenominational cooperative promotional service, ^{by evangelical denominations}

The Federal Council has frequently been criticized for not accomplishing larger things. In fact, it has accomplished much because it ^{did} ~~would~~ not attempt too much. ^{avowedly} Founded on the basal principle that it ^{was} ~~is~~ constituted by and ^{is} subject to the churches, not something imposed upon them, it has claimed to move forward only as it has had the assent and approval of its constituent bodies through their duly appointed representatives. This means ^a ~~slow~~ slow, but the only safe method ^{of} procedure. Perhaps mistakes have been made by the ^{failure always to} following ~~out of~~ this method. To go faster than the denominational bodies are ready unitedly to go will spell disaster to the cooperative ends sought.

1.
It may be said for the Federal Council that: ^{1.} It has inspired and promoted a cooperative state of mind. Prior to its organization the Protestant Denominations of America had never entered as denominations into a definite and continued cooperative relationship. The idea had to be ^{implanted} ~~embodied~~ and a favorable state of mind created.

2. It has united in effective cooperation thirty-one evangelical denominations which had previously enjoyed ^{little} ~~no~~ fellowship or association and no common vehicle for action or expression. These bodies number about 150,000 churches and nearly 20,000,000 communicant members.

3. It has promoted general fellowship and friendship among the ~~protestant~~ bodies forming its constituency, bringing their leaders into personal acquaintance and relations of sympathetic interest, ^{understanding, thus exercising} and ~~effected~~ an ^{immeasurable} ~~imperishable~~ influence upon the denominational ^{and} spirit and life, making for true Christian fraternity.

4. There has been developed a democratic association of the evangelical churches for cooperative ~~action~~ ^{purposes,} without encroaching upon the ^{autonomy} ~~authority~~ of any constituent member or lessening denominational loyalty.

5. It has given to the denominations a medium of expression through which they can show their convictions regarding moral and religious questions when occasion

demands. The ^{value} ~~failure~~ of this can not be over-estimated. When a united Protestantism has a message for the nation and the world, it can command a hearing which no denomination speaking singly can secure.

6. Through its Commissions it has bound together in cooperation the ~~Denominational~~ Commissions where these existed, as in the realms of Evangelism, Social Service, Temperance, Christian Education, etc. Beyond these it has promoted the common welfare through its Commissions on Interracial Relations, International Justice and Good Will, and others. Along all these lines it has enabled the Churches of Christ to do together what it would have been impossible for them to do apart, as separate denominations.

7. By the fact of its existence and ^{its} ~~the~~ past ^{months} ~~accom-~~plished in cooperation, the Federal Council was able to render great service to the Government when emergency came--a service freely acknowledged by those in authority.

When war was declared the Federal Council inaugurated the ^{General} ~~Wartime~~ ^{Commission} ~~Council~~ ^{the} of Churches, which came to the support of the nation not only in connection with the army and the navy, but in presenting to the people the moral aims of the war.

To the Federal Council as representing the churches, was given the responsibility of supplying Protestant chaplains to the army and navy, and ~~due~~ to its influence

and effort was due the securing for chaplains ^{Their} proper ^{recognition} respect and opportunity.

The volumes issued by the General Wartime ^{Commission} Council show the character and the ^{amount} ~~aim~~ of this service to the nation. Without such a body as the Federal Council it would have been impossible for churches to have proved themselves so invaluable to the country.

The need of watch-care at the Capital of the nation is evident. ^{Questions} ~~Issues~~ constantly ^{arise} requiring prompt attention and action, so that the interests of the churches need to be represented there, not by a lobby, but by thoughtful ^{consultation and contact} ~~influence are arising~~. Representatives of the Government have frequently expressed their appreciation of an opportunity to learn the mind of the representatives of the churches on affairs of moral concern to the nation.

8. The Federal Council has brought together into a cooperative relationship with it and with each other, agencies such as the Foreign Missions Conference, the Home Missions Council, ^{women's} ~~as well as~~ organizations for Home and foreign missions, the Sunday School Council of Evangelical Denominations and the Council of Church Boards of Education, thus making it possible to plan together, to avoid duplication, and to render mutually helpful service.

Such work cannot be fully tabulated. It is only necessary to compare the present relations of the denominations with that of a quarter of a century ago to realize that great advance has been made, and the Federal Council has been a very large factor in that advance.

Certain ideals which seem to us eminently desirable. We believe that the denominational bodies constituting the Federal Council should have complete financial and administrative control, which includes the desirability of having all financial contributions to the work of the Federal Council denominational, not individual. If this means a delimitation of the Council's field of activity, such a result might not be an unmixed evil. It is a time to study economy and retrenchment. There should be no undertaking of tasks already being done by other recognized denominational agencies. There must be no ambition to spend huge sums of money. All departments should be entirely responsible to the duly authorized representatives of the churches, not to individual contributors, however generous and devoted.

No department of the Federal Council should have warrant to put forth any statement in the name or involving the usefulness or reputation of the churches, nor to enter upon any new undertaking having to do with delicate and difficult relationships in the ecclesiastical or business world in the name or involving the usefulness or reputation of the churches, without the knowledge of all the regularly elected representatives of the Churches nor without the approval of a large majority of them. The Federal Council must ever stand for the highest welfare of the people as a whole, not for any class or factor of society as over against any other.

If there is to be actual cooperation there must be continually close and genuine contact with the denominations, contact not nominal but real. We have had warning enough. We must guard against the Super-church. The Council should not undertake administrative functions save where it has been charged to do so by much more than a majority vote of the denominations represented, and it should be understood that each denomination has the opportunity to register its protest, even to the extent of withdrawing its cooperative relations, at any time it deems such withdrawal advisable and warranted. We believe that we are voicing the convictions of many beyond our own denominational constituency when we say that the greatest usefulness of the Federal Council is dependent upon the most complete and vital relationship with the denominations which constitute its membership.

We have no right to urge these considerations unless we are much more generous in our financial support of the Federal Council than we have been heretofore. For some years the Northern Baptist Convention made an appropriation of \$1200 to the work of the Federal Council. Last year the appropriation was raised to \$2500, still a pittance compared with the amount required as our share of adequate denominational support. This year a strong effort is being made by authorization of the Quadrennial Conference of the Federal Council to secure from the denominational bodies such amounts as will reach or approximate the complete financing of the Council by such denominational bodies.

In view of the considerations herein urged ~~the~~ your Committee recommends:

1. That the spirit and practice of interdenominational cooperation in the field of Foreign Missions, Home Missions, the Sunday School, Education, etc., be continued and strengthened, always reserving to ourselves and to our brethren everywhere the unimpaired right to witness to the truth as we understand it, without any embarrassment whatever. The method and extent of participation must be left largely to the local churches in their individual communities, and to the Societies where they are serving, in community, state, national or other fields. It is imperative that wise statesmanship, as well as the spirit of brotherhood in a common task, shall characterize all such participation by local churches and by denominational Societies.

2. That thirty delegates to the Federal Council be elected by the Convention upon nomination by the Nominating Committee of the Convention, the term of office to be one year, and that no substitution be made in this list during the year save by the Executive Committee, acting for the Convention.

3. That on the condition that appropriations, such as are asked, are made by other denominational bodies from which relatively large support must come, with the approval of the Executive Committee and the Finance Committee of the Convention, we recommend to the Northern Baptist Convention an appropriation to the Federal Council of Churches of an amount not to exceed \$35,000 for the fiscal year of 1931-1932, the sum of \$35,000 being the full amount asked of us as our share of the amount necessary fully to finance the Federal Council by the constituent denominational bodies.

4. That the determination of the definite amount of the appropriation be left to the Administrative Committee of the General

Board of Promotion, with the approval of the Finance Committee of the Convention, with the instruction of this Convention that careful scrutiny be first made to ascertain whether work undertaken by the Federal Council overlaps that undertaken by any other interdenominational agency, and with the further instruction that absolute guarantee be furnished, under legal counsel, that the financial responsibility of the Northern Baptist Convention to the financial obligations of the Federal Council shall not exceed the amount of our appropriation to the work of the Council.

Our action in future years will naturally be determined by the work done by and through the Federal Council, and by the progress made toward the attainment of the ideals as set forth in this report. We are so fully convinced of the potentiality of this agency for wise and effective cooperative service that we would manifest our faith by our works.

5. That we instruct our delegates to convey to the President and the Administrative Committee of the Federal Council this action of the Northern Baptist Convention.

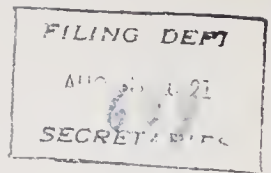
(Signed)

J. Y. Aitchison
 F. L. Anderson
 G. W. Brink
 Mrs. C. W. Coleman
 C. C. Cress

Mrs. C. D. Eulette
 F. W. Freeman
 C. H. Sears
 C. L. White
 Cornelius Woelfkin
 C. A. Barbour, Chairman

Clarence A. Barbour

ROCHESTER THEOLOGICAL SEMINARY
OFFICE OF THE PRESIDENT
ROCHESTER, NEW YORK



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JUL 15 1921

r. Speer

July 15, 1921

Dr. Robert E. Speer
The Federal Council of Churches
105 East 22nd St.
New York City

My dear Robert:

I guess I can act as convener of the Committee concerning the Congress. Just off-hand, I am favorably disposed toward the proposition of making the biennial meeting of the Federal Council so significant that it can practically fulfill the proposed function of such a Congress, but that will be a matter for deliberative conference.

You will receive very shortly a copy of the report on Denominational Relations, which I hope you will read with care and which I think opens the door to the possibility of a very close union of the Northern Baptist Convention and the Federal Council. Just what the outcome will be is sure to be in part dependent upon the action of the other denominations from which relatively large support should be expected. On the whole, the Convention was not as bad as it might have been, although it brought me away with a feeling of some depression. A meeting which should be the crown and climax of the work of the year should surely not be regarded as satisfactory when one can simply say, "It was not as bad as it might have been." I really think, however, that in some respects we are over the crest of the hill.

As always, affectionately yours,

Clarence A. Barbour

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SECRETARIES

August 1st, 1921

President Clarence A. Barbour, D.D.,
Rochester Theological Seminary,
Rochester, N.Y.

My dear Clarence,

I was away from New York last week and on returning this morning I find your note of July 15th with the typewritten copy of the report of the Committee on Interdenominational Relations. Dr. Moore sent ~~me~~ to me from Des Moines the printed report which I read with the greatest interest and as you can well believe with thanksgiving and satisfaction. I am glad that this difficult and important matter was in your hands and that you were so clearly guided in all that you did.

Now, as to the future, Mr. Cavert and Dr. Macfarland will show you what actions have been taken by the other denominations, and you will have to judge during the year as to how fully the conditions may have been met which your report laid down in the matter of the Baptists' contribution.

I know how much depends now, as you suggest, on the wise and courageous and yet careful procedure of the Federal Council as it goes about its work. My heart fails me at the thought of going away now and leaving this whole burden on others, but it was clearly understood when I accepted the Presidency of the Federal Council that I was under obligations to make this trip to India and Persia, and it must be that God means my absence to be more of a help and blessing than my presence could be.

I am glad that John Moore is Chairman of the Administrative Committee and that he can count so fully upon your counsel and help. Will you not keep in close touch with him and with all the work of the Council, especially with Dr. Macfarland and Mr. Cavert and Fred Smith and Guild. Please feel responsible for pressing what

Dr. Barbour, #2

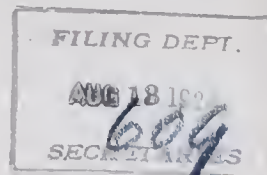
if I were here you would be willing to help me in pressing, and likewise in stopping, what I would want to use our strength in stopping.

I trust that you may have a good year, and I shall look forward eagerly to seeing you when I come back.

Very affectionately yours,

RES:C.

W A Harper



C O P Y

July 12, 1924

Dr. Robert E. Speer,
105 East 22nd St.,
New York City.

Dear Dr. Speer:

I shall hope to attend the meeting of the Federal Council in Atlanta in December, and I would be very glad to see the correlation program of the churches thoroughly discussed at this time. I am enclosing you the program in this regard of the Christian Church.

With every good wish, I am

Yours sincerely,

(Signed) W. A. HARPER

President.

Francis M. Hall

THE MANSE
PRESBYTERIAN CHURCH
THIRTY-THREE PINE AVENUE
KANE, PA.

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SECRETARIES

January 22nd 1924.

My dear Dr. Speer -

I realize that you are extremely busy and trust that this matter of mixed marriages with Romanists may not burden you unduly. It is a great satisfaction to know that your Administrative Committee will probably give it consideration soon, as your letter of the eighteenth indicates.

A statement from the Federal Council would do great good, I feel confident. It would, at least, show that we were not neglecting our inherited duty "to protest" against the unchristian practices of Catholicism. If it would also furnish our own young people and the world with an answer to the argument put into the mouths of theirs, namely: "It's a law of our Church and I have to obey it", and: "You think one Church is as good as another, anyway," it would meet this crafty maneuver quite well, I think.

Trusting that the right solution may be found, with the very highest regard, I am

Dr. Robert E. Speer,
New York City.

Very sincerely yours,

Francis M. Hall

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May 24th, 1913.

The Rev. C.S. Macfarland, D.D.,

215 Fourth Avenue,

New York City.

My dear Dr. Macfarland:

Your note of May 19th with reference to the support of the Federal Council is just received. I thoroughly agree with you that the wise method is to secure the contribution of the small budget which you need to cover over and above the denominational apportionments by getting a few large gifts. This is, it seems to me, the wise way to finance all such movements, and that both for the present and for the future the best course would be to get a few men who believe deeply in the principle and work of the Federal Council, and who will give each either one-quarter or one-fifth of the amount needed. I should think that Mr. Severance and Mr. Glenn of the Administrative Committee would be two such men. I do not know whether Mr. Glenn is able to give much himself, but he has relationships which would make it easy for him to secure large gifts. Others who would be thoroughly sympathetic toward the ideal of the Council, and who ought to be brought into close and intelligent relationships with it, are Mr. Cleveland H. Dodge, Mr. John D. Rockefeller, Jr., Mr. Cyrus H. McCormick of Chicago, Mr. S.W. Woodward of Baltimore, and Mr. Arthur C. James of New York, with whom you could communicate, if not directly, through Mr. W.W. Garman. These are the very men, of course, who are carrying many interests, but they are all Christian men and the ideal of Church federation is an ideal that would appeal strongly to every one of them. They

Dr. Macfarland - 2.

should be approached wisely and not in a mere general and indiscriminate way, and steady educational influence should be used to make sure of their being kept in close and sympathetic touch with the Council and its work.

Very faithfully yours,

s/f

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DIVISION OF INVESTIGATION
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July 25th, 1913.

Rev. Charles S. Macfarland,
215 Fourth Ave., City.

My dear Dr. Macfarland:

Your letter of July 17th has come to hand. I am sorry that I have been delayed even a day in answering, and that conventions and conferences of one kind and another coming one after the other have prevented also my taking up with you the question of such a conference with Mr. Campbell White and Dr. Herring as was suggested in your note of May 28th with its enclosures.

With reference to the suggestion which has come from Dr. Green and Dr. Gulick I do think that a special commission to study the question of race relationships bound to emerge increasingly in the contact of East and West, might accomplish a great deal of good. I doubt the wisdom of having a commission to study the single question of the relationship of Japanese and Americans. Indeed, the very terms of the suggestion which Dr. Green and Dr. Gulick have made would make it impossible to handle the problem in this specialized way. It is the large and comprehensive principles which must be discovered and those principles cannot be one thing for one set of international relationships and another thing for another. I think, further, that it would probably be better to have the commission specially constituted for the purpose. It is only too likely that in the present inadequate state of our knowledge and unworthy condition of our feelings, no commission could arrive at the real truth, or that if it did it would be a truth

STATE HOUSE
BOX No. 2

Rev. Charles S. McFarland

2

that would satisfy everyone. The consequence would be that some would be dissatisfied and we ought not to expose the foreign missionary enterprise to the reproach of that dissatisfaction. The foreign missionary enterprise is operating now on the principle of absolute human brotherhood, and it is not its business to get involved in the question of what limitations upon the application of that principle are involved in the political duties and responsibilities of different governments. My judgment, accordingly, would be that it would be wiser to constitute a separate commission.

The commission ought to be made up, as is suggested, of the very best men available; men like Hon. John W. Foster, Prof. Edward A. Ross, Prof. J.W. Jenks, Justice Hughes (although I presume he would be unavailable because of his judicial position), President A. T. Hadley, and such men. A great deal of careful thought would have to be given to their selection.

I should think it would be best for the Executive and Administrative Committees to consider the matter, although if you wish me to take it up in correspondence with the Foreign Missions Commission to get their judgment, I shall be glad to do so.

I am sorry I have not been able to respond to the suggestion as to a conference with Mr. White and Dr. Herring, but I have been away too much and too busy when here, and I am expecting now to go away next week for a month. Perhaps the best thing will be for us to get together early in September and talk over this and one or two other important matters.

I want to take up with you then the question of a little series of statements to be issued by the Foreign Mission Commission; one, in the nature of a general utterance which would bring to the support of the missionary idea the strongest public testimony of

OS SQUARD BRAS
O. Box No. 2

Rec. Chas S. McFarland 3

the day; second, covering a statement of the missionary enterprise in terms of its significance as eliminating the world problems of the present time and, third, a series dealing with the new conditions and what these conditions involve in the Moslem world, the Buddhist world, the Hindu world, the Confucian world, the African world and the Latin-American world.

I have conferred on behalf of the Foreign Missions Commission with the Reference and Council Committee at its last meeting and shall take up with them again in the Fall the relations of the Foreign Missions Conference to the Foreign Missions Commission and the Federal Council.

Very faithfully yours,

S/HE

CABLE ADDRESS:
"INCULCATE," NEW YORK
FOREIGN MISSIONS CODE
A. B. C. CODE 4TH EDITION

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
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OFFICE OF SECRETARY

OCT 22 1913

October 1, 1913.

10013-1913

To the Commission on Foreign Missions
of the Federal Council of the Churches
of Christ in America: -

Dear Sirs:

Will it be possible for you to attend a meeting of the Commission on Thursday afternoon, November 13th, at three o'clock, in Room 824, of the Presbyterian Building, 156 Fifth Avenue, New York City? I am sorry to have to say that there is no fund to cover the travelling expenses of members of the Commission in attending meetings, and indeed there has not seemed to be adequate reason heretofore for attempting to hold a meeting of the Foreign Missions Commission, but it would seem desirable that those members of the Commission resident in or near New York City, and any others who may be here at the time should meet on November 13th to consider the Policy of the Commission and to provide for any program of action which may seem wise.

I venture to suggest the following statement of Policy for the Commission which I have gone over with Dr. MacFarland, the Secretary of the Federal Council, and have sent also to the President, Dr. Kathews:

1. It shall be the policy of the Commission not to duplicate the work of the Annual Conference of Mission Boards and the Committee of Reference and Council.

2. It shall be the policy of the Commission to seek to work toward the day when the Conference of Foreign Mission Boards may be itself the Foreign Missions Commission of the Federal Council.

3. It shall be the policy of the Commission to use whatever influence it may, as an agency of the Federal Council of the Churches, to forward those movements of cooperation and unity which the Foreign Mission Boards are promoting, and in which they need the support of their Church constituencies.

4. It shall be the policy of the Commission to publish from time to time such bulletins or pamphlets as it may deem helpful to the Mission cause and appropriate for it, in view of its character and relationships, to issue.

5. It shall be the policy of the Commission to keep before the Churches the attainments already made in foreign missionary work in federation, cooperation and unity, as a help to the Church at home in its consideration of the methods and possibilities of unity in the work of the Church in the United States.

Dr. MacFarland cordially approves this outline, and Dr. Mathews writes:

I have gone over the Policy with care. It seems to be just what we need. The adjustment of 1 and 2 will of course be the administrative problem. I particularly am impressed with the significance of 5.

In publications it occurs to me that something might be gained by having the Commission and the Conference of Mission Boards both appear as sponsors.

The desirability of simplifying as greatly as possible the machinery of our interdenominational missionary relationships, and the value of the influence which this Commission may exert in this direction, seem to make it wise for as many as possible of us to meet in conference some time before the annual conference of the Foreign Mission Boards.

The first and second paragraphs in this statement of Policy would suggest the wisdom of our holding also a meeting at the time of the annual conference of the Mission Boards at which many members of the Commission will be in attendance. Would this meet with your approval?

Dr. MacFarland has forwarded to me as Chairman of the Commission the following letter and resolutions with the request for an expression of opinion with regard to them:

Foreign Missions Commission -3-

Dear Dr. Spear,

I enclose herewith a copy of a letter just received from Messrs. Gulick and Greene, together with the resolutions accompanying it.

I have also referred the matter to Dr. North and Dr. Haven, Chairmen respectively of the Executive and the Administrative Committee.

I do not suppose it will be possible to secure meetings of either of these committees for final action on this matter, but perhaps we could take it up with the members of the Commission on Foreign Missions and secure their opinions.

Awaiting your advice regarding it, I remain,

Sincerely yours,

Charles S. MacFarland.

Prof. Shailer Mathews,

Dear Sir:

At the Annual Meeting of the Japan Mission of the American Board just closed, the enclosed resolutions were passed, and the undersigned were appointed to forward the same to you and to make them known to the press. These we understand were cabled to America on June 6th.

We would call attention to the remarkable statement made by many able Japanese that the fundamental solution of this question is to be secured not by adjustment of treaties, nor by modification of laws at the request of Japan, but only by the activity of the Christians of America. Count Okuma recently stated in a public address that "Diplomacy of law or statesmanship will not work in this case; the power of Christianity, - the teaching of the brotherhood of all men and universal peace - alone will save the threatening situation. Christianity is stronger in America than in any other country, and the concerted action of Christian workers here and in America will achieve what we all have at heart."

Early in April, almost as soon as the trouble began to be acute, many dailies published short articles either asking what the missionaries were doing about it or suggesting that they should be appealed to for aid in influencing American thought. The last issue of the "Shinjin" (New Man) contains an editorial by Mr. Ebina, one of the leading pastors and Christian publicists of Japan, to the effect that a fundamental solution cannot be reached so long as Japan adheres to her traditional ancestor worship and superstitious faiths. These of necessity make Japanese provincial in spirit and belated in development. They cannot become true citizens of the United States, nor can they win real respect from Christian peoples, so long as they hold fast to their superstitious religions.

Mr. Ebina also argues, together with many others, that the Japanese must give up the view that naturalization in the United States is treason to Japan, just as a bride or an adopted son, in becoming loyal to the new family, is not disloyal to the old, so a Japanese who becomes an American citizen, and even one who goes to the length of fighting for the United States against Japan, is not thereby disloyal to his mother country. Rather he exalts the honor of his land which taught such a devoted spirit.

It is our earnest desire that the Christian forces of the United States may be effectively utilized in the solution of this problem, for it is not merely political or legal question. It concerns in a vital way the world-wide interests of the Kingdom.

It is not for us to discuss detailed methods of solution, but there are one or two points to which we would call attention. The experience of the Hawaiian Islands in race relations and assimilation affords a most instructive lesson as to what is possible and also as to wise methods. If a commission is appointed to study this question, we venture to suggest the name of Rev. Doremas Scudder of Honolulu, as one eminently fitted to serve.

From our experience in Japan we are convinced that there are no insuperable obstacles preventing the assimilation of Japanese to our Occidental life, provided the right moral, linguistic, and educational conditions are secured. Japanese immigrants, - yes all immigrants - should be encouraged to learn English, and facilities should be provided for this even at state or national expense. Only as immigrants come to know English can they really enter into our civilization and attain to real understanding of our modes of thought and life. At the same time, they might also be taught something as to American methods and ideals of government and religion. This is particularly needful in the case of Orientals, because their inherited conceptions and methods in these matters are so radically different from ours.

Many Japanese are saying that the only solution of the present difficulty is for the United States to grant to the Japanese the right of naturalization. We are not so sanguine of satisfactory results by this single step, for so long as Japanese immigrants do not know English they must live and work in groups or gangs, a condition which in itself prevents assimilation. If, however, naturalization is granted only to those who qualify educationally, substantial results are certain.

The entire problem, is, however, one of great intricacy, as we well know, hence our suggestion that a Commission be appointed to study it carefully from the Christian standpoint and to devise ways and means for its solution.

Praying for rich blessings on the entire work of the Federated Churches, we are, on behalf of the Japan Mission of the American Board,

Respectfully yours,

(Signed) Signey L. Gulick

(Signed) D.C. Breese

RESOLUTIONS of the

JAPAN MISSION OF THE AMERICAN BOARD
AT ITS ANNUAL MEETING, June 3, 1913.

in regard to

THE RELATIONS OF THE UNITED STATES OF AMERICA AND JAPAN

WHEREAS: the universal establishment of the Kingdom of God requires the attainment of right relations between nations on a basis of justice and equality, and

WHEREAS: the effective proclamation of the Gospel of the Kingdom in Japan depends closely on the maintenance of friendly relations between the peoples of Japan and the United States; and

WHEREAS: the presence on the Pacific Coast of large numbers of Japanese laborers is the cause of difficulties that from time to time give rise to discriminating race legislation tending to disturb the historical friendship of these two countries; and

WHEREAS: unfriendly race legislation is likely to be repeatedly attempted so long as the difficulty is not met by some thoro-going solution, therefore

RESOLVED: THAT THIS MISSION APPEALS TO THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, SUGGESTING

(1) that it appoint a commission to study this whole question in its relation to the teaching of Christ, and

(2) that it seek to rally the Christian forces of the United States for the resolution of this problem and for the promoting of such measures as are in accord with the highest standards of Christian statesmanship.

As Dr. MacFarland desired an answer at once, I have written to him as follows:

With reference to the suggestion which has come from Dr. Green and Dr. Gulick I think that a special commission to study the question of race relationships bound to emerge increasingly in the contact of East and West, might accomplish a great deal of good. I doubt the wisdom of having a commission to study the single question of the relationship of Japanese and Americans. Indeed, the very terms of the suggestion which Dr. Green and Dr. Gulick have made would make it impossible to handle the problem in this specialized way. It is the large and comprehensive principles which must be discovered and those principles cannot be one thing for one set of international relationships and another thing for another. I think, further, that it would probably be better to have the commission specially constituted for the purpose. It is only too likely that in the present inadequate state of our knowledge and unworthy condition of our feelings, no commission could arrive at the real truth, or that if it did it would be a truth that would satisfy everyone. The consequence would be that some would be dissatisfied and we ought not to expose the foreign missionary enterprise to the reproach of that dissatisfaction. The foreign missionary enterprise is operating on the principle of absolute human brotherhood, and it is not its business to get involved in the question of what limitations upon the application of that principle are involved in the political duties and responsibilities of different governments. My judgment, accordingly, would be that it would be wiser to constitute a separate commission.

The Commission ought to be made up, as is suggested, of the very best men available; men like Hon. John W. Foster, Prof. Edward A. Ross, Prof. J. W. Jenks, Justice Hughes (although I presume he would be unavailable because of his judicial position), President A. T. Hadley, and such men. A great deal of careful thought would have to be given to their selection.

I should think it would be best for the Executive and Administrative Committees to consider the matter, although if you wish me to take it up in correspondence with the Foreign Missions Commission to get their judgment, I shall be glad to do so.

The problem is larger than either a Foreign Mission or a Home Mission Problem, and ought to be dealt with entirely apart from any such local issue as arose between us and Japan over the California land bill.

The question should be studied as a world question with its manifestation on every continent, - in Europe in an unparalleled tangle of racial

Foreign Missions Commission -6-

relationships, in Africa, no where more significantly than in the negro and immigration problems in the United States, in the relation between the United States and the Latin American nations, within each Latin American republic with its composite Indian and Latin population, and in Asia, in Korea where two races are readjusting their attitudes and reshaping their characters, in India where ^{two} ~~two~~ score diverse racial stocks, and in the Moslem world. I think it would be very unfortunate if the issue were to be narrowed to the question of the relations of the Asiatic races to Europe and America. That particular question is part of a larger problem, and can best be studied and solved when it is so viewed.

Does this position meet with your approval, and have you any suggestions to make with regard to the personnel of such a special Commission?

Any suggestions with regard to the work of the Foreign Missions Commission will be gratefully received, and will be of service in guiding the Committee at its meeting on November 13th.

Very faithfully yours,

Robert G. Meier
(7)

s/s

Chas. Macfarland
Federal Council of the Churches of Christ in America

NATIONAL OFFICE, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

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RECEIVED
FEB 27 1914
Mr. Speer.

February 26, 1914

Dr. Robert E. Speer, Chairman
Commission on Foreign Missions,
156 Fifth Avenue,
New York City.

Dear Dr. Speer:

I enclose herewith a copy of a letter
from Dr. Gulick to President Thwing, which was forwarded to
me by President Thwing.

Please go over this carefully in view
of our conference on March 12th.

Sincerely yours,

Charles S. Macfarland
Secretary

CSM:T

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C O P Y

H O T E L S T A T L E R
C L E V E L A N D , O H I O .

February 20, 1914.

President Charles F. Thwing, D. D.,
Western Reserve University,
Cleveland, Ohio.

My dear Dr. Thwing:

Your very earnest and deeply sympathetic conversation yesterday morning in relation to my brief address on America's Japanese Problem, and your definite question as to what can be done in concrete ways to promote the solution of this problem started my own thought afresh. As sometimes happens with me, my subconscious processes got to work and have produced results which have come with such force as to waken me from sleep at an early hour. As I cannot rest till I get the new ideas safely deposited in black and white, I am up now at three A. M. to write this note to you before leaving for Toledo. I submit this suggestion for your consideration.

The thought which has come to me with the force of an inspiration is this: Let the Federal Council of the Churches of Christ in America send An Address or Message to the Japanese People. Let it be prepared with the utmost care, setting forth the solicitude of the Churches of America in America over the situation that has arisen in the relations of America and Japan and our earnest desire to seek a solution which shall be in harmony with the mutual interests and rights of Japan and the United States on the basis of the teachings of Jesus in regard to the universal Fatherhood of God and the Brotherhood of Man. We should state our keen regret that not all our people are Christian; that the official policies of our nation have too frequently been controlled by

selfish interests, not regarding the rights and needs of others. We should also make clear that this is a problem of exceeding difficulty, due to habits of thought and methods of government which have come down from ancient times when the East and the West were quite unknown to each other; we regret that to a large section of our people--even to millions of those in our churches-- the better knowledge of the East which has recently become accessible is still generally unknown. There is accordingly much ignorance of the Orient and its many splendid features; and with ignorance inevitably goes prejudice and suspicion and disdain.

Moreover, there are intrinsic difficulties which arise when races so different as those of the East and West begin to live on the same territory. Differences of language and habits of life cause mutual misunderstandings; differences in the scale of living cause economic rivalries which easily beget ill-will and charges of unfair dealing; differences of race raise grave misgivings on the part of many in regard to the question of intermarriage.

The problems, therefore, of the intermingling of the races are in truth many and serious and their solution not so easy as might be thought by those who have had no concrete experience with them. The general principles of righteousness and justice as between individuals and also between nations are fairly clear, yet their specific application to concrete cases is often by no means clear. The problem is further complicated by the fact that while the large majority of our people wish to see justice and good-will practiced between the races, yet there are also very considerable numbers whose only thought is selfish advantage, personal or social; many deeds are accordingly committed by individuals which beget difficulties.

We are, however, by no means hopeless. This is a matter of education, and this will take time. The modern world-situation has arisen relatively suddenly; time will be needed to educate our people; foreigners who come to our land also--of whom there are some twenty millions and of many races-- must be educated into the new world-situation and taught to see in the Asiatic those many splendid qualities which only recent knowledge has disclosed to the most progressive; the many races already in our midst must not only be educated

to right knowledge, but be trained to right activity in their daily life in matters relating ^{to} races and their respective rights.

The churches of America accordingly appeal to the people of Japan to unite with us in that study of this great and new problem that confronts the modern world, because of the close contact of races made possible through modern science. We wish to solve this problem on the basis of the fundamental principles of the Christian faith, which teaches that there is one God and Father of all mankind whose love and providence includes them all, which fact makes all men of all races members of the one great family. We are all of one blood; we are brothers, members one of another; our respective civilizations need each the complementary advantages which we have separately developed.

We appeal, therefore, to all those in Japan who share with us these ideals and visions of a universal human brotherhood, to unite with us in finding the concrete solution of our common problems. We ask that you will help the individuals of your people who come to our shores, as we seek to help the individuals of our people who go to your shores, to inter into those true and honest and helpful relations in their new life, which will promote good-will among the races.

We the Christians of America pledge ourselves afresh to the great task of making our own life here in America and our entire people more truly and more completely Christian, in our personal and individual relations and also in our national life and international relations. But we ask you to remember that millions of our people make no profession of the Christian faith and have no desire to treat other races on a basis of unselfish brotherhood. We feel that the time has come when good people in every land should join hands and hearts in promoting goodness and righteousness and truth within every land and also between the nations. Only as they all unite in this great undertaking and labor in mutual faith and trust, and with untiring patience, can we hope to establish that era when our ideals of universal human brotherhood shall be firmly established in practice and in the organic life of the nations.

For the promotion of this great and glorious vision we ask your co-operation.

* * *

More than cooperation

This is a very imperfectly worded statement of the message which is needed to-day from the Christians of America to the Japanese people. I think that such a message, carefully thought out, wisely phrased and adequately translated, would have a tremendous effect upon the entire Japanese people. Every paper in their land would publish it, and every thinking adult would read it. It would open their eyes to many important facts; it would remove at once the very serious obstacle to Christian work in Japan due to the wide-spread suspicion that Christians in America are not sincere in their Missionary work-- that they want other peoples to become Christian, but do not strive to make their own land Christian. It would call the attention of the entire nation to the Christian gospel with tremendous effectiveness.

Put this in the letter

The entire Christian body in Japan--Missions and churches--are just starting on a nation-wide, three year evangelistic campaign. Such a document and appeal as this, representing the united forces of the Protestant churches of America, would place the whole evangelistic campaign on a new footing in the eyes of the entire nation.

I doubt not that such a document and appeal as this would attract the attention of the whole world, and help to establish those right relations of races and nations which are essential before universal peace can possibly come.

* * *

I submit this thought to your consideration. Do you think such a Message to Japan would be approved by the leaders of our churches and denominations? Would it be within the function of the Federal Council, or rather of its Executive Committee, to prepare and issue such a Message on behalf of the Churches? If you think this is a "Vision" and not a vagary, will you not help me to make it real, to bring it to pass? As you can see, I have written in haste and with many a slip of the pen and many a stupid blunder, but I think with sufficient detail for you to see my general thought. I can easily think that on further thought some of the details of the proposed Message would not be wise, and others should be added; great changes may indeed be needful before something could be prepared that would give satisfaction to the many

minds in our many churches. But is it impossible to hope that something might be produced satisfactory to our churches and calculated to influence Japan?

If you think well of this suggestion and you are so disposed, perhaps you might write to Dr. Macfarland and Professor Shailer Mathews your thought. In order to save time, perhaps you would be willing to have this letter of mine type-written, so that a copy might go along with your reaction on this proposition.

One more thought. Some such Message as this would remove the thought so widespread in Japan that Christians in America are indifferent to the problems arising through the coming of Japanese and Chinese to America. Our churches are widely believed to be indifferent to the injustice that is inflicted on Chinese and Japanese in this land. For vaguely, all Americans are supposed to be Christians. It will help them to recognize that there is a distinction between the Christian and non-Christian elements in our land, and serve to relieve the Christians of the responsibility for the evil or at least thoughtless deeds done by non-Christians. This will be a very great advantage to the whole Christian work in Japan. It will also help to make the entire nation more patient with the apparent dilatoriness of our people in reaching the only finally right international relation,- namely, the treating of all nations and races on a basis of equality. I cannot doubt that years will probably elapse before we can persuade our people to change the fundamental law of our land by which it will become possible for Asiatics to naturalize as American citizens. But until that is done, the alien Asiatic in our land will be the football of small politicians, for there will be no Asiatic vote to help in the correction of injustice to Asiatics; and small minded men will be ever appealing to race prejudice as a lever by which to advance personal or party advantages.

It will be a great thing if we can persuade Japan as a whole to be patient while we are educating our own people.

Praying for wisdom and asking your help in this great task of establishing the Kingdom of God in our international relations, I am

Cordially yours,
(signed) Sidney L. Gulick.

Postscript:

You kindly suggested that you might write to Washington in regard to my being there so that doors might be opened.

It has occurred to me that if I could get opportunity to address our Senate Committee on International Relations, something might come of it. If some member could become convinced that the whole Committee should hear what I have to say, and make arrangements so that I might have a full hour for an uninterrupted statement of this Oriental problem, I think I could say some things that would be worth their taking that amount of time to hear. I wish you might have been present last evening at the Calvary Presbyterian Church. We had a highly interesting time. My address with the questions and answers following occupied about two hours.

S. L. G.

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JUN 30 1914

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June 29th, 1914.

The Rev. Chas. S. Macfarland, D.D.,
105 E. 22nd Street,
New York, N.Y.

My dear Dr. Macfarland:-

Your letters with regard to the week of prayer, which is a very important matter, and my photograph which is a trivial affair, are both received. Regarding the latter, I must ask you to excuse me from sending a picture for publicity use. I have always refused, either on principle or caprice, as the matter may be viewed, to furnish either a photograph or any biographical material for publicity purposes. Our own principle of administration here, and one in which I firmly believe, is to hide our personalities behind the movement which we serve.

Regarding the Week of Prayer, I shall try to take the matter up with Dr. Herring, although it is a very big problem that is involved.

Very faithfully yours,

RES:C.

JUL 18 1914

609

July 14, 1914.

Rev. Charles S. Macfarland,
105 East 22nd Street,
New York City.

My dear Dr. Macfarland:

Your kind note of June 22nd with reference to my appointment by the Administrative Committee of the Federal Council as a representative of the Federal Council to go with Dr. Shailer Mathews as the ambassador of the Council to the churches in Japan was duly received. It came at a time when it seemed not improbable that I should be able to go to Japan and Korea this summer and fall. Since then, however, our plans have been changed somewhat and while there is still a possibility that I may have to go out this fall and winter, I think it is more probable that if I go at all it will be next summer. At that time, of course, I shall be glad to render any service in my power to the Federal Council and to the cause of friendly relationships between America and Japan, but it seems very unlikely that it will be possible for me to go at a time that would enable me to join Dr. Mathews in his visitation.

Very faithfully yours,

RES/LM

Federal Council of the Churches of Christ in America

NATIONAL OFFICE, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Wireless and Cable Address "Fedcili New York"

Telephone Gramercy 1846

PROF. SHAILER MATHEWS,
President.

REV. CHARLES S. MACFARLAND,
Secretary,
105 East 22d Street, New York

REV. HENRY K. CARROLL,
Associate Secretary,
1114 Woodward Building, Washington, D. C.

REV. E. B. SANFORD,
Honorary Secretary.

REV. RIVINGTON D. LORD,
Recording Secretary.

ALFRED R. KIMBALL,
Treasurer.

REV. FRANK MASON NORTH,
Chairman of the Executive Committee.

CO-OPERATING BODY:

The Home Missions Council.
REV. CHARLES L. THOMPSON, *Chairman.*
WILLIAM T. DEMAREST, *Secretary,*
25 East 22d Street, New York.

COMMISSIONS:

The Church and Social Service,
REV. JOSIAH STRONG, *Chairman.*

Peace and Arbitration,
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REV. W. E. BIEDERWOLF, *Secretary,*
612 Witherspoon Bldg., Philadelphia, Pa.

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REV. GEORGE T. SCOTT, *Assistant,*
156 Fifth Avenue, New York.

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REV. GEORGE F. ECKMAN, *Chairman.*

Temperance,
REV. RUFUS W. MILLER, *Chairman.*
REV. CHARLES SCANLON, *Secretary,*
Conestoga Building, Pittsburgh, Pa.

Sunday Observance,
REV. PETER AINSLIE, *Chairman.*

State and Local Federations,
REV. A. W. ANTHONY, *Chairman.*
REV. EDWARD M. MCCONOUGH, *Clerk.*

CONSTITUENT BODIES:

Baptist Churches, North.
National Baptist Convention.
Free Baptist Churches.
Christian Church.
Congregational Churches.
Disciples of Christ.
Friends.
German Evangelical Synod.
Evangelical Association.
Lutheran Church, General Synod
Mennonite Church.
Methodist Episcopal Church.
Methodist Episcopal Church, South.
African M. E. Church.
African M. E. Zion Church.
Colored M. E. Church in America.
Methodist Protestant Church.
Moravian Church.
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S.
(South).
Protestant Episcopal Church
Commissions on Christian Unity
and Social Service.
Reformed Church in America.
Reformed Church in the U. S.
Reformed Episcopal Church.
Reformed Presbyterian Church,
General Synod.
Seventh Day Baptist Church.
United Brethren Church.
United Evangelical Church.
United Presbyterian Church.
Welsh Presbyterian Church.

RECEIVED

DEC 30 1914

Mr. Speer

COMMISSION ON RELATIONS WITH JAPAN

REV. CHARLES R. BROWN.
REV. WILLIAM I. HAVEN.
PROF. CHARLES R. HENDERSON.
BISHOP E. R. HENDRIX.
HAMILTON HOLT.
PROF. JEREMIAH W. JENKS.
REV. ALBERT G. LAWSON.

REV. FREDERICK LYNCH.
BISHOP FRANCIS J. MCCONNELL.
JOHN R. MOTT.
REV. FRANK MASON NORTH.
REV. DOREMUS SCUDDER.
ROBERT E. SPEER.
PRES. GEORGE E. VINCENT.

AMOS P. WILDER.

Rev. Charles S. Macfarland, *Secretary.* Rev. Sidney L. Gulick, *Representative,*
105 East 22d Street, New York.

CONFIDENTIAL - NOT FOR PUBLICATION

My dear Mr. Speer:

As Representative of the Commission on Relations with Japan appointed last spring by the Federal Council of the Churches of Christ in America, I have had special opportunity of correspondence with leaders in Japan and have received many disquieting letters with regard to the growing tension in Japan toward America. On a separate sheet I give a few quotations from some of the more important letters.

Baron Sakatani, the Mayor of Tokyo, which office makes him one of the most influential men of Japan, writes in the latest copy of the "Peace Movement" in Japan that the time has come when "influential men in both countries should exchange opinions in a most unreserved manner to find out where the interests of the two nations differ, and whether these interests cannot be harmonized in some way, and if so, how. The results of their investigations should be referred to the governments of the two countries, which would subsequently negotiate the differences with the utmost sincerity".

In view of the many misleading rumors that are circulated in Japan with regard to the ambitious designs of America in the Far East and our alleged intrigues for blocking the expansion of Japan, it seems desirable that there should be something of a widespread expression of opinion on the part of leaders in this country that may serve to quiet the fears of the Japanese.

The Commission on Relations with Japan is about to send on a brief visit to that country a delegation consisting of Dr. Shailer Mathews, President of the Federal Council, and myself. We think that it will materially aid in securing helpful results if we can take with us letters in regard to the international relations from a considerable group of American leaders of public opinion. Will you not kindly write a letter, not to exceed three hundred words, addressed to Dr. Shailer Mathews, expressing very frankly your thought with reference to the following questions.

Confidential.

-2-

1. Does the United States have any desire for territorial expansion in the Far East?
2. Do the leading citizens of the United States feel that a naval port anywhere on the Continent of Asia is needed by the United States?
3. Does the United States in any way oppose or desire to undermine the expansion of Japan's commerce either in Asia or elsewhere?
4. What is the ground of the suspicion of Japan, more or less widespread in the United States?
5. Do you conceive it possible that the United States, for purposes of selfish aggression, would attack Japan or China?

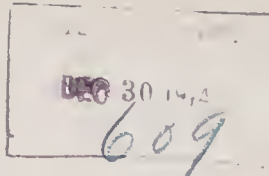
Our Christian Embassy to Japan will sail from San Francisco on the ninth of January, and ALL LETTERS SHOULD BE IN THEIR HANDS BY THAT DATE. Kindly address your replies to Dr. Sidney L. Gulick, c/o Dr. H. H. Guy, 332 Pine Street, San Francisco, California.

Earnestly asking for your cooperation in promoting right relations between these two countries, I am

Respectfully yours,

Sidney L. Gulick

December 15, 1914.
105 East 22d Street,
New York City, N. Y.



EXCERPTS FROM IMPORTANT LETTERS
regarding the
AMERICAN-JAPANESE SITUATION

From Rev. Albertus Pieters of Oita - over twenty years a missionary in Japan, who speaks and reads Japanese with great readiness -
Dated Oita, September 4, 1914 - Addressed to Dr. Sidney L. Gulick

"For a long time I was unwilling to believe that the Japanese people at large cherished feelings of enmity towards America, but the evidence that they are waiting eagerly for an opportunity to go to war with us is getting too strong to be any longer ignored except by those who are wilfully blind or wholly out of touch with conditions here. Not only is the "jingo" tone of much of the press very pronounced (I have been shocked at some of the offensive things I have seen in the Japanese papers) but the common talk is all towards war. The other day I happened to be travelling through a district where the troops were mobilizing for the Tsingtau campaign, and the country people were sending off the troops with banners and "Banzais". I stopped and asked a number of men what the war was about and whom they were going to fight. They had no idea what it was all about, and as to the enemy, "We are not sure, but we think we are going to fight the Americans this time". This was the ordinary reply. A lady friend called on one of our missionary ladies in Nagasaki and asked whether she had already packed up to go, in view of the approaching war between Japan and America. The coolies carrying our baggage up the hill to the summer resort asked what provisions we intended to make for our cottages during the coming war between our own country and theirs. A theological student speaking to one of our ladies lamented the coming conflict but was sure it would take place in the near future for "All the newspapers are saying so". One of the local papers here sent out an extra upon the occasion of some not very clearly defined negotiations between Washington and Tokyo, with the scare lines "War with America?".

"This kind of thing is going on constantly, until it is getting to be a fixed idea with the Japanese that there is going to be and must be war with the United States. That no one can assign any good or even respectable reason for such a war, and that even if it resulted in a complete victory for Japan, there could eventually be nothing more futile, does not occur to them. They believe they can fight and win, and that there will be much to gain, and that is the end of their thoughts."

Confidential

From Rev. Harvey Brokaw - nearly twenty years in Japan, living in the Interior - Kure -

Dated Kure, October 7, 1914 - Addressed to Dr. Robert E. Speer

"It is remarkable what a common opinion there is among the common people that war between Japan and the United States is inevitable. The jingoistic press has pounded that idea early and late until the people are coming to believe it. I am just back from a trip to Hamibun in the Matsuyama field. I was asked several times, going and coming, on the steamer, in the hotel, by the Christians, if I considered war inevitable. Of course, I replied that it was wicked even to talk about it. But I am coming to think that if diplomacy does not settle things soon, and there are a few more injudicious speeches like that made a day or two ago by Congressman Mann, the well-wishers and peace-lovers will avail nothing, and there will be a bolt out of the blue one of these days, just as there was in Europe. Men cannot accustom themselves to the possibility of such a thing as war without producing the conditions which make it inevitable."

From Professor M. Anesaki of the Imperial University of Tokyo - lecturing this winter in Harvard University - just over from Japan.

Dated Cambridge, Mass., December 6, 1914 - Addressed to Dr. Sidney L. Gulick.

"I am indeed sorry to say that a strong undercurrent of anti-American sentiment is flowing in Japan and it may burst out at any opportunity. It is not simply an effect of the California question, but the more powerful and irritating cause lies in China. Concession after concession made to America by China, and a most irritating one, a proposal of conceding a naval station for America in Fukien (opposite Formosa) are causing suspicion and resentment against America to grow without a check. . . . I look forward with great anxiety for the future of the Christian Movement in the Far East."

From J. Russell Kennedy - head of the Associated Press in Japan -
Dated Tokyo, November 17, 1914 - Addressed to Mr. Hamilton Holt

"The attitude of California is causing much uneasiness. All reports reaching us tell of the inevitable introduction of a new crop of anti-Japanese bills in the coming legislature and their passage. This would be a calamity. The Japanese have played fair and want to be good friends, but I cannot see anything but a strong anti-American outburst in the event of these bills being introduced at this time. Laying aside all question of arms and men, it would mean a very distinct loss of prestige, of trade, and an advantage for England in everything and every way. If the introduction of these bills can be staved off now I am confident some way can be found to adjust the differences. But this utterly gratuitous insult flung at the Japanese people just now would cause reactions, and I believe upset the government. The Japanese exhibit at San Francisco would be a menace

to peace and the position of all American residents here would be rendered most uncomfortable. Surely something can be done to prevent it. But something more than a press campaign is necessary. If these reports are true the best elements East and West will have to take off their coats."

From Rev. J. Ingram Bryan -- Professor of English in Tokyo --
Dated Tokyo, November 16, 1914, -- Addressed to Mr. Hamilton Holt.

"I regret to say that the campaign of virulence against the United States still goes on in the vernacular press, and since the outbreak of war in Europe seems to be more bitter than ever. That this is not my opinion alone you will see from the clippings I enclose showing protests from both Japan and America. It is the same thing that went on for some time before the rupture of relations with Russia, and I fear it will lead to trouble again unless the people of Japan be given an opportunity of knowing the other side. . . . The mind of Japan will have to be educated. If the people find that every wicked thing said about America is deliberately unfounded and malicious, they will soon learn the difference. There is a strong feeling against Americans at present, and they feel it keenly."

From Bishop H. St. George Tucker of Kyoto, Japan
Dated Kyoto, November 9, 1914, - Addressed to Dr. Sidney L. Gulick.

"You cannot fail to have recognized in the Japanese press the tone of bitterness and irritation that characterizes many of their articles on Americano-Japanese relations, and also the fact that they tend to put a sinister interpretation on many of the acts of our government and of individual Americans. I find unmistakable evidence of the widely spread feeling of irritation and resentment. One is always asked, 'Are you an Englishman?' and where one replies 'No, I am an American' a very significant silence follows and one cannot but feel that the reply is unwelcome.

"It would be possible to give many instances that it is not only irritation at California, but, to some extent at least, a suspicion of the good faith of the American government. This feeling I suppose had its origin in the California affair, but is kept up and strengthened by all sorts of sensational reports appearing in the newspapers."

Among the many disturbing factors have been the alleged telegrams and interviews and speeches, which investigation has shown to be false. They have asserted an anti-Japanese speech by Rear Admiral Nicholson in Peking, the decision of the American government to send the entire battle fleet to the Far East, the assertions of a so-called Pay-Master Mallock with regard to the near approach and the forces of the American navy involved, the negotiations of China with the United States, the possession by the United States of a naval base in China, etc., etc.

Sidney L. Gulick

SEP 28 1914
609

September 25th, 1914.

The Rev. Charles S. Macfarland,
105 East 22nd Street,
New York, N.Y.

My dear Mr. Macfarland:-

Your two notes of September 23rd are just received.

Our Commission on Foreign Missions did not consider the matter of issuing any statement with reference to October 4th, taking it for granted that any general statement on the subject of the relation of the American churches to the President's appointment of a day of prayer would, of course, be issued by the Federal Council, and knowing that any statement of the Foreign Missionary aspects of the matter would be handled by the Committee of Reference and Council I took it for granted that the Reference and Council Committee would assume that the Federal Council would be issuing its own general statement and that you would assume that the Committee of Reference and Council would be issuing its statement dealing with the Foreign Missionary aspects of the situation. It would certainly be well for the Committee of Reference and Council and the Federal Council to act in unison in such a matter, but it did not occur to me that our Commission was responsible for taking the initiative in effecting such cooperation. Perhaps I was remiss in not suggesting to you and Dr. Brown the possibility of this overlapping.

I think the most suitable time for the next meeting of the Foreign Missions Commission would be at the time of the Foreign Missions Board Conference, instead of at Richmond, although doubtless it would be well for such members

Chas. S. Macfarland, #2.

of this Commission as may be in attendance at the meeting at Richmond to come together.

Who are expecting to attend the meeting in Richmond and will a report from our Commission be expected at that time?

Very faithfully yours,

RES:C.

SEP 23 1916

SECRETARY

September 16th, 1916.

The Rev. Charles S. Macfarland, D.D.,
105 E. 22nd Street,
New York City.

My dear Dr. Macfarland;

Your note of yesterday with the enclosed copy of the Federal Council's message regarding Sunday, October 22nd, is just received, and I reply at once as you request. The Message seems to me to be very effectively expressed. I assume that it will contain the proclamation of the President, otherwise the first sentence, I think, should be modified. I think it would be well to include the President's proclamation as very few of those who will receive the message will have seen it.

I have suggested a few minor, verbal changes. As far as possible, it seems to me we should hold the word "conscience" to its right meaning. This can not always be done, but where it can be done, I believe it should be.

I think the exclusive statement in the paragraph beginning "Upon the Eastern World" may be open to question. One might suggest a number of scenes of suffering in human history which have involved many more people and caused even greater anguish than these dreadful massacres. I have ventured to modify the paragraph to meet this objection.

In the next paragraph the use of the word "mission" in the last sentence might be understood to mean our mission in Turkey, and it would probably be better to avoid that misinterpretation.

I do not think that we should add an appeal for any other fund in presenting this call. "The Fund for Starving Children", is

The Rev. C.S.Macfarland,#2,

9/16/16.

general and I presume its chief work relates to the Continent. It seems to me that all that we are going to do for the Armenians and Syrians should be done through the Armenian and Syrian Relief Committee and that this present appeal should be confined to this. It is that alone which was covered by the resolution adopted the other evening at the Yale Club and I think that needless and warranted criticism might be aroused if we single out any other fund to associate with the Armenian and Syrian Relief, which is the only Committee which has the agencies among these people and through whom the relief should be given.

Very faithfully yours,

RES:C.

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607
SECRETARIES

October 6th, 1916.

The Rev. C. S. Macfarland, D.D.,
105 E. 22nd Street,
New York City.

My dear Dr. Macfarland;

I enclose herewith copies of two letters that will be self-explanatory. Perhaps the suggestion that has been made is as far as it is possible to go now, and I am inclined to think that it would be well to accept it, since it does establish a relationship which may develop into some more adequate solution of the whole problem later. The Foreign Missions Commission of the Council might be continued as a small Commission to confer with the Committee of Reference and Counsel and to deal with any Foreign Missions questions that might arise in the field of the Federal Council. If the Commission were wisely constituted it would avoid any collision; indeed, the Commission might be made up of those members of the Executive Committee of the Committee of Reference and Counsel who belong to churches represented in the Federal Council, with the addition of a few more representing the laity and, perhaps, some denominations that might not be represented in the Executive Committee of Reference and Counsel. We have been trying to work on this principle in the past by having the Executive committees of the Commission and the Committee of Reference and Counsel overlap as much as possible. This Committee was upset when the Committee of Reference and Counsel was so entirely reorganized last year, but I think it could now be re-established. It could not set up an official relationship between the Foreign Missions Commission and the Committee of Reference and Counsel, but it would set up a relationship in fact. And the beginnings of an official relationship would be made if it were now formally agreed in accordance with

Rev. C. S. Macfarland,

- 2 -

10/6/16.

this action of the Committee of Reference and Counsel that that Committee would supply to the Federal Council, either direct or through the Commission of Foreign Missions a quadrennial statement on cooperative movements and work on the Foreign Field.

I have told Dr. Barton that I would confer with you regarding his letter. If you approve of what I have suggested in this letter, I shall be glad to take up the matter with him on that basis. Perhaps, however, some better suggestion will occur to you.

Very faithfully yours,

RES:C.

Chas S Macfarland

Federal Council of the Churches of Christ in America

MAILING DEPT.
OCT 30 1918
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SERIES

CONSTITUENT BODIES:

- | | | | |
|--|---|---|---|
| Baptist Churches, North. National Baptist Convention. Free Baptist Churches. Christian Church. Congregational Churches. Disciples of Christ. Friends. German Evangelical Synod. | Evangelical Association. Lutheran Church, General Synod. Mennonite Church. Methodist Episcopal Church. Methodist Episcopal Church, South. African M. E. Church. African M. E. Zion Church Colored M. E. Church in America. | Methodist Protestant Church Moravian Church. Presbyterian Church in the U. S. A. Presbyterian Church in the U. S. (South) Protestant Episcopal Commissions on Christian Unity and Social Service. Reformed Church in America. Reformed Church in the U. S. | Reformed Episcopal Church. Reformed Presbyterian Church General Synod. Seventh Day Baptist Church. United Brethren Church. United Evangelical Church. United Presbyterian Church. Welsh Presbyterian Church. |
|--|---|---|---|

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PROF. SHAILER MATHEWS,
President.

OCT 16 1918

REV. CHARLES S. MACPARLAND,
General Secretary.

REV. E. B. SANFORD,
Honorary Secretary.

Mr. Speer

REV. RIVINGTON D. LORD,
Recording Secretary.

ALFRED R. KIMBALL,
Treasurer.

REV. FRANK MASON NORTH,
Chairman of the Executive Committee.

October 14, 1916

ADMINISTRATIVE COMMITTEE:

- REV. WILLIAM I. HAVEN, *Chairman.*
JOHN M. GLENN.
REV. HOWARD B. GROSE.
REV. FINIS S. IDLEMAN.
ALFRED R. KIMBALL.
REV. ALBERT G. LAWSON.
REV. RIVINGTON D. LORD.
PROF. SHAILER MATHEWS.
REV. RUFUS W. MILLER.
JOHN K. MOTT.
REV. FRANK MASON NORTH.
E. E. OLCOTT.
REV. WILLIAM H. ROBERTS.
BISHOP ALEXANDER WALTERS.

Mr. Robert E. Speer
New York City

My dear Mr. Speer:

I enclose herewith the report of the Committee of

Fifteen which has been prepared by the Chairman, Rev. Frank

M. Thomas, by the instruction of the Committee at its recent

REV. CHARLES STELZLE
Field Secretary for Special Service

meeting here in New York.

WASHINGTON OFFICE:

REV. HENRY K. CARROLL,
Associate Secretary
1114 Woodward Building,
Washington, D. C.

COMMISSIONS:

Federated Movements,
FRED B. SMITH, *Chairman.*
REV. ROY B. GUILD, *Executive Secretary.*
JAMES A. WHITMORE, *Field Secretary.*

The Church and Social Service,
REV. WORTH M. TIPPY, *Chairman.*

Peace and Arbitration,
REV. J. B. REMENSNDYDER, *Chairman.*
REV. SIDNEY L. GULICK, *Secretary.*

Evangelism,
REV. WILLIAM H. ROBERTS, *Chairman.*
515 Witherspoon Bldg., Philadelphia, Pa.
REV. WILLIAM E. BIEDERWOLF, *Secretary.*
608 Lakeside Bldg., Chicago, Ill.

Christian Education,
DEAN W. F. TILLET, *Chairman.*
REV. HENRY H. MEYER, *Secretary.*

The Church and Country Life,
GIFFORD PINCHOT, *Chairman.*
REV. CHARLES O. GILL, *Secretary.*
104 No. 3rd Street, Columbus, Ohio.

Temperance,
REV. RUFUS W. MILLER, *Chairman.*
REV. CHARLES CARLSON, *Secretary.*
First National Bank Bldg., Pittsburgh, Pa.
Widener Bldg., Philadelphia, Pa.

State and Local Federations,
REV. A. W. ANTHONY, *Chairman.*

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Sunday Observance,
REV. PETER AINSLIE, *Chairman.*

CO-OPERATING BODY:

The Home Missions Council,
REV. CHARLES L. THOMPSON, *Chairman.*
WILLIAM T. DEMAREST, *Secretary*
25 East 22d Street, New York.

Will you please suggest any changes you would like to have made and if you approve, will you give the Chairman authority to sign your name to the report.

I would suggest that in making any changes, you recall that we are obliged to send this to the printer and and that any changes you suggest would have to be made in the proof.

May I have your immediate reply?

Sincerely yours,

Charles S. Macfarland

General Secretary

REPORT OF THE
COMMITTEE OF FIFTEEN
TO THE
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
OCT 16 1916

FILING DEPT.

OCT 30 1916

SECRETARIES

Dear Brethren **Mr. Speer**

The Committee of Fifteen, appointed to survey the work of the Federal Council of the Churches of Christ in America and to interpret in some measure its present status, would report as follows:

The Committee would express its approval of the report of the Committee of Eleven presented to the Executive Committee of the Federal Council at its session in Columbus in December, 1915, and for that reason has not dealt in any detail with certain matters presented by the Committee of Eleven. We would recommend that the report of the Committee of Eleven be considered in connection with the report of the Committee of Fifteen.

The Federal Council endeavors to serve the cause of Christ and to represent the Council's constituent churches, by appropriate utterances from time to time which voice the mind and spirit of the churches, and by undertaking activities dealing with the practical issues in which the churches are enlisted or deeply interested. It does not deal with matters of doctrine or of polity, but it does attempt to give united emphasis to the testimony of the churches and solidarity and unity to their common activities.

During the eight years of its existence, the Council has constantly expressed, by voice and action, the fundamental principles set forth in its constitution:

1. To express the fellowship and catholic unity of the Christian Church
2. To bring the Christian bodies of America into united service for Christ and the world
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches
4. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of life

Acting thus in its representative capacity, the Council has initiated,

instituted and assisted many movements which have for their object the bringing of the Gospel of Christ into its direct application to human needs.

Some of the more significant movements, thus illustrating the representative capacity of the Council, have been the appointment of the Committee of One Hundred and its continuous religious work in connection with the Panama-Pacific Exposition; the institution and work of the American Peace Centenary Committee; the organization of the World Alliance for Promoting International Friendship through the Churches; the present cooperative movement for war relief among the stricken peoples of Europe and Asia, with other recent and present efforts to foster the spirit and induce the practice of a Christian internationalism. At the present moment the Council is bringing together the various denominational committees appointed for the purpose of a common observance of the quadri-centennial of the Protestant Reformation.

We find that in all these movements the Council has both kept within its constitutional provisions and has given full and effective expression to the unity of evangelical Christianity.

The Council has also served as an agency through which other important movements and causes have been able to secure, appropriately and effectively, the attention and service of the churches.

The Council has also issued, from time to time, in the name of the Churches, calls for prayer, and for the observance of the Week of Prayer both at the beginning of the year and for the week preceding Easter.

Such messages as have been recently sent out for the relief of suffering constitute testimony, not only to the nation, but to the world, of the unity and solidarity of evangelical Christianity.

To such activities as these are added the specific work of the various commissions created by the Council for the purpose of dealing, intensively and extensively, with such vital subjects as evangelism, social service, country church life, temperance, Christian education, international goodwill, and

other similar questions, some of them calling for constant attention and others arising from time to time.

Largely through the Commissions, the Council and its constituent churches have been brought into cooperation with many noble movements. Sometimes the relationships with these movements have been official or semi-official; at other times simply informal and cooperative. It is only when action has been formally ratified by the Executive Committee that the Council itself is held responsible. And in all these relations the Council has approached the task presented with the principles of the Gospel of Christ as the sole and sufficient solution.

The closer relationship has, of course, been with those bodies established as distinctively religious, such as, for example, the World Alliance for Promoting International Friendship through the Churches.

We recognize the necessity, from time to time, for the organization of movements or societies to deal with these questions, but, on the other hand, we would remind the Council that one of the purposes for which it was instituted by the churches was to prevent unnecessary organization and duplication of work. We believe, therefore, that in the main such voluntary Christian organizations should establish their cooperation with the Federal Council rather than to duplicate its work or to approach the constituent denominations or churches of the Federal Council without recognizing the authorized channels of approach. In other words: We would urge that such movements and organizations recognize the integrity of the Council and through it establish their relationship with its evangelical churches as a coherent group.

Relations with Constituent Bodies

The experience of the past four years clearly reveals the importance of the closest and most constant cooperation between the Council and its constituent bodies. One serious difficulty is that of securing adequate presentation of the work of the Council in the official publications of the constituent bodies.

We realize that the denominational publications are burdened with the presentation of their own particular problems, and yet we feel that some method must be found by which the millions of church members who are represented in the Council may be kept acquainted with its activities.

We urge that the denominational assemblies make the fullest possible provision for receiving and considering the annual and quadrennial reports of the Council.

We specifically recommend:

- (1) That, at their stated meetings, the Constituent Bodies elect or appoint their delegates to the Council, and the members to serve upon the Executive Committee of the Council, for periods which shall cover the interval between the Quadrennial or Biennial meetings of the Council, as the case may be.
- (2) That, for the purpose of intercommunication between the Council and its Constituent Bodies, the stated meetings of these bodies receive reports of their delegates to the Council and give them the fullest possible consideration; and that the members of the Executive Committee of the Council be charged with reporting to its meetings the actions of their several bodies concerning the Federal Council.

We also suggest for consideration the advisability of Biennial instead of Quadrennial meetings.

We commend the Executive Committee, its Administrative Committee and the Executive Administration of the Council for the thoughtful consideration which has been constantly given to the relationships between the Council and its constituent bodies, as is evidenced by the careful Statement of Principles prepared by a representative committee and adopted at the Baltimore meeting of the Executive Committee, and as further evidenced in the annual reports of the Executive Committee and the General Secretary.

The Standing Commissions

This Committee reaffirms the statement of the Committee of Eleven as one which should express the policy of the Council concerning the relations of the Commissions to the Council and to each other. This statement allows large liberty to the Commissions in dealing with their respective tasks, but

affirms that no authoritative pronouncements may be made by them until sanctioned by the Council or its Executive Committee. No specific solutions of the problems before these various commissions should be attempted without the approval of the Council or its Executive Committee. A body like the Federal Council, which stands primarily for the principle of cooperation, must, above all things give expression to that principle in its own internal affairs.

We recommend that the Commissions on Evangelism, the Church and Social Service, Peace and Arbitration, Temperance and the Church and Country Life be continued under the present constitutional provisions. We express the belief, however, that bodies employing this title should look toward effective organization and service. We recommend, therefore, that the above-named Commissions continue to develop resources in order that they may fully meet their tasks and opportunities.

We recommend that the name of the Commission on Peace and Arbitration be changed to "Commission on International Justice and Goodwill", or to some similar title which shall more fully express its purpose.

We recommend that the Commission on Christian Education be continued under its present constitutional provisions, but that this Commission should seek its development primarily by assisting in cooperative relationships between the various movements and organizations which represent the evangelical churches in the realm of religious education, such as the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, and other similar organizations. We confidently express the belief that, while continuing to recognize specific tasks in Christian education, the Evangelical Churches should have one combined Council on Christian Education. We, therefore, urge that this Commission invite the fullest cooperation in this endeavor.

We recommend that the Commission on Federated Movements and the Commission on State and Local Federations be united under the name, "Commission on Federated Movements."

We recommend that the action of the Commission on Home Missions rela-

tive to the Home Missions Council be approved.

We recommend that the Commissions on Home Missions and Foreign Missions be discontinued under their present constitutional provisions, and that Committees, not to number more than fifteen members each, be appointed to establish such relationships as may be made between the Home Missions Council and the Committee of Reference and Counsel of the Conference of Foreign Missions Boards of North America.

We recommend that the above-constituted Committee on Home Missions enter into Conference with the Home Missions Council, now a cooperating body with the Federal Council, to consider the question of so developing the administration of the Home Missions Council, and so strengthening the cooperative relationship between the two bodies, as to meet more completely the needs of the churches in the field of Home missions.

We recommend that the above-constituted Committee on Foreign Missions be instructed to confer with the Committee of Reference and Counsel, and that this Committee be empowered to establish such relationship with the Committee of Reference and Counsel as a cooperating body, as may serve the largest interests involved. We recommend that the Committee of Reference and Counsel be invited to present, annually and biennially or quadrennially, reports to the Federal Council such as have been previously presented by the Commission on Foreign Missions.

We recommend that the Committee on Foreign Missions invite the Committee of Reference and Counsel to secure such authorizations that they may be named as a cooperating body with the Federal Council in the same manner as has been pursued previously in relation with the Home Missions Council.

We recommend that, inasmuch as the Commissions on Family Life and Sunday Observance are for the purpose of survey and report rather than as Commissions to be set up with ~~the~~ administrative machinery, these Commissions be not continued under the present constitutional provisions. We recommend that, in their place, committees of not more than fifteen members each be appointed to present annual, bi-

ennial or quadrennial reports upon these important questions.

We recommend that the Council approve the appointment of the Special Committee on the Interests of the Colored Churches.

It will be noted that your Committee expresses the view that no commissions under that name should be appointed for any tasks except so fast as such commissions may be organized and supported for effective service.

We would emphasize the cooperative function of the Commissions. They should unite the various boards or organizations of the constituent bodies in the particular task committed to them. In this connection we especially commend the effective way in which, through the Commission on the Church and Social Service, the denominational social service secretaries have been brought to do their work in cooperation and unity, all serving as Associate Secretaries of the Federal Council Commission on the Church and Social Service.

We also emphasize the importance of the task of the Commission on Federated Movements, both in the local field and in its effort to bring about appropriate cooperation between those official, semi-official or voluntary movements which are recognized by the evangelical churches.

We recommend that the Council express its approval of the appointment of such commissions as that on Relations with Japan for the purpose of considering such particular questions as arise, from the Christian point of view.

International Relations

In the field of international relations the Council has appropriately and necessarily sought to represent the churches in declaring the great principles of Christianity in their application to the relations between races and nations. The Administrative Committee has, we believe, with great wisdom carried on its correspondence with the constituent bodies of the Council in America with a view to sustained recognition of the duty of Christian people to preserve the mind of goodwill, to think no evil, to love mercy, and to hold fast the spirit of human brotherhood.

The General Secretary, with the advice and consent of the Administrative Committee, made an unofficial visit to Europe of signal importance, which he has reported to the Administrative Committee and in which he sought to secure for the American Churches such information and counsel as might be obtained from the Christian brethren in Europe regarding the sympathy and service which the churches of the Federal Council might be welcomed in expressing and extending, both now and at the close of the war.

The administration of the Council has also effectively and wisely used its influence and expended its forces, with great earnestness, in the work of awakening and extending the spirit of compassion and helpfulness in the task of war relief.

All these activities were such as the Churches of America would not be content to leave unperformed in such a crisis, and it is clear that the Federal Council fulfils its function with fidelity in acting in such matters as the mouthpiece and agency of the Churches which compose it. We recognize the clear duty of the Council to express the common mind of our Churches on the broad questions of world peace and friendship. We cannot commend too highly the spirit and manner in which President Shailer Mathews and Secretary Sidney L. Gulick carried out their delicate mission to Japan. It is not too much to say that this Christian Embassy to Japan introduced a new epoch in international relations, and we rejoice that the Executive Committee has been able to retain Dr. Gulick for a large educative movement under the direction of the Commission on Peace and Arbitration. The Christian view of race feeling and race relationship is the only view on which international order and tranquility can be secured and maintained.

We call the attention of the delegates to the important work of the Council, acting representatively in furthering such movements as the International Church Peace Conference at Constance, the development of the World Alliance, in the offer made to the Christian brethren of all the countries of Europe to receive and duly accredit their delegates, which offer has been accepted, up to the present

time, by the Rev. Henri Anet and the Rev. Stuart L. Roussel from the Belgian and French churches. We commend the personal efforts of Dr. Macfarland in securing substantial financial assistance for the stricken churches in Europe.

Administration of the National Office

These large and rapidly expanding activities, some of which we have noted, have been conducted with great efficiency at a minimum of expense. In fact, the expense to the constituent bodies has been exceedingly small. The receipts from this source have been about \$12,000 annually, while the activities of the Council, including all its departments and commissions and special movements, have required for the year 1916 a budget of over \$100,000. Through the efforts of Dr. Macfarland and the Administrative Committee, each year has been closed free from debt, although the Quadrennium began with a deficit of considerable magnitude. The Treasurer, Alfred R. Kimball, has, without salary, handled and satisfactorily accounted for these large expenditures at the small clerical expense of about \$500 a year for the entire handling of his department. We regard this as remarkable in the history of administration.

The expansion of this work may be concretely indicated in the increased facilities and equipment of the national offices in New York as compared with those of four years ago. Two office rooms were then occupied, whereas the activities now demand, including the offices in Washington and elsewhere, between twenty-five and thirty different office rooms.

Dr. Macfarland has been happily enabled to bring into cooperation with him men conspicuously qualified for their special tasks. We have already referred to Dr. Gulick, recognized as a leading missionary statesman. Dr. Guild, Executive Secretary of the Commission on Federated Movements, brings, through his past experience and his immediate activities, unique fitness for his work. Secretary Whitmore is a recognized leader among boys, college men and young people. Secretary Stelzle has a personal knowledge of labor and social conditions which has

given him an outstanding position and which has prepared him for some of the most important tasks of the Council. Secretary Gill has conducted surveys of the country church problem which have commanded nation-wide attention. In addition to the service of these executives, great success has been made manifest in bringing into the work of the Council voluntary workers, both widely known laymen and special voluntary workers, such as those who serve the secretaryships of the various other committees and commissions, men who are enabled to perform these important tasks in addition to their primary denominational duties.

We believe that the establishment and activities of the office at Washington, D. C. have demonstrated the wisdom and the necessity for having an office and a representative at the national capitol for the work of the churches. Dr. Carroll has rendered important service in securing remarkable increase in the number of chaplains in the navy, and their more effective service. Your Committee is of the opinion that the time has come to develop this office to its fullest legitimate capacity, situated as it is at the civic center of our nation's life.

We note with gratification the large output of literature, including several very important volumes and the development of the publication and printing department in the national offices, which have not only rendered the work of the Council efficient, but have constituted a moderate source of income.

We have already referred to the importance of bringing the existence and work of the Council to the fullest consciousness of the people, and therefore we commend for serious attention the proposals looking toward the establishment of a Bureau of Religious Publicity.

In conclusion, we would urge upon the Constituent Bodies the fact that this great Council, so potent for good, is of their own creation. They have instituted it in order that they might have one comprehensive body which would represent them and give attention to their interests in all these matters. It would seem needless, therefore, to urge that these bodies should not duplicate the work of the Council and its Commissions, but should refer to the Council such matters as are common to them all, for the purpose of dealing with which the Council was created.

Respectfully submitted,

October 23rd, 1916.

The Rev. Charles S. Macfarland, D.D.,
105 East 22nd Street,
New York City.

My dear Dr. Macfarland;

I have read the proposed Report of the Committee of Fifteen and have very few suggestions to make, perhaps none that would be important enough to call for changes now upon the proof. The points which occurred to me in reading the proposed Report however were as follows:

1. On the first page I would have had the Committee merely call attention to the report of the Committee of Eleven. That Report was adopted by the Executive Committee and for our Committee to express approval of it seems to me to be superfluous.

2. I am afraid that we have not suggested any fruitful ways in which the difficulties enumerated under "Relations with Constituent Bodies" may be met. Perhaps we do not need to make concrete suggestions, but I think that we could best meet the difficulty in the securing of adequate presentation of the official publications of the denominations by establishing closer relations with the editors, and perhaps by furnishing them with press material less in amount and more selected in character. As to the presentation of the Council and its work in the ecclesiastical gatherings, the result of my observation is that everything depends upon who is commissioned to do this. I doubt whether we can advise any universal arrangement. Probably the nearest approach we could make to a satisfactory solution would be to have a strong common statement prepared each year which the denominational members of the Executive Committee could present each to his own denominational meeting.

3. I doubt whether the Committee of Reference and Counsel would be

willing to be spoken of as a cooperative body as is done on page 6. Those words "as a cooperating body" and the sentence beginning "We recommend that the Committee on Foreign Missions invite," may, I fear, set up points of friction rather than of harmonious relationship. I am inclined to think it would be wiser to omit this phrase in this sentence and allow matters to be worked out on the basis of the other recommendations.

I have every confidence in the Administrative Committee, but I have not seen all its correspondence with the constituent bodies of the Council, and am not in a position, accordingly, to make the statement made on the bottom of page 7. It seems to me that the value of such a Report as the Committee of Fifteen is making depends largely on the care with which it speaks, and the statement to which I refer would seem to imply that the Committee of Fifteen had gone over all this correspondence which, as far as I know, it has not done. You know how high an opinion I have of the good influence exerted by the embassy of Dr. Mathews and Dr. Gulick, but I think the statement with regard to it on page 8 is excessive. I believe our commendation of the embassy would be stronger if this statement were made more moderate.

5. With reference to the comment of gratification with regard to the large output of literature, I think I ought to say that this is one point on which I have heard the Federal Council much criticized. I must say that I think a considerable saving might have been effected at this point. In several recent discussions, at which I have been present, where the work of the Federal Council came up and some criticisms were expressed, I found it harder to meet the criticisms at this point than at any other. I know that you want to know just what those men feel whose judgment is best worth while, and whose support is most valuable, and it was among some of these very men that these discussions occurred and this criticism on the Federal Council's output of publications was made. If this literature has been in any way a source of income, as indicated, I think it would be well to emphasize that fact a little more fully,

The Rev. Charles S. Macfarland, #3,

10/23/16.

and, with regard to the rest of the criticism, to strengthen any statement that could be made in justification of the large number of publications and the lavish way in which they are distributed.

I was glad to read the letters which came a few days ago from the French brethren with regard to your visit there and the help that you had given Mr. Roussel.

Very cordially yours,

RES:C.

Chas S. MacFarland

Federal Council of the Churches of Christ in America

CONSTITUENT BODIES:

FILING DEPT.
552/689
RECORDS

Baptist Churches, North.
National Baptist Convention.
Free Baptist Churches.
Christian Church.
Congregational Churches.
Disciples of Christ.
Friends.
German Evangelical Synod.

Evangelical Association.
Lutheran Church, General Synod.
Mennonite Church.
Methodist Episcopal Church.
Methodist Episcopal Church, South.
African M. E. Church.
African M. E. Zion Church
Colored M. E. Church in America.

Methodist Protestant Church
Moravian Church.
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Protestant Episcopal Commissions on
Christian Unity and Social Service.
Reformed Church in America.
Reformed Church in the U. S.

Reformed Episcopal Church.
Reformed Presbyterian Church
General Synod.
Seventh Day Baptist Church.
United Brethren Church.
United Evangelical Church.
United Presbyterian Church.
Welsh Presbyterian Church.

NATIONAL OFFICE, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Wireless and Cable Address "Fecfil NewYork"

Telephone Gramercy 1846

PROF. SHAILER MATHEWS,
President.

REV. CHARLES S. MACFARLAND,
General Secretary.

REV. E. B. SANFORD,
Honorary Secretary.

REV. RIVINGTON D. LORD,
Recording Secretary.

ALFRED R. KIMBALL,
Treasurer.

REV. FRANK MASON NORTH,
Chairman of the Executive Committee.

November 20, 1916

ADMINISTRATIVE COMMITTEE:

REV. WILLIAM I. HAVEN, *Chairman.*
JOHN M. GLENN.
REV. HOWARD B. GROSE.
REV. FRANK S. IDLEMAN.
ALFRED R. KIMBALL.
REV. ALBERT G. LAWSON.
REV. RIVINGTON D. LORD.
PROF. SHAILER MATHEWS.
REV. RUFUS W. MILLER.
JOHN R. MOTT.
REV. FRANK MASON NORTH.
E. E. OLCOTT.
REV. WILLIAM H. ROBERTS.
BISHOP ALEXANDER WALTERS.

Dr. Robert E. Speer
156 Fifth Avenue
New York City

REV. CHARLES STELZLE
Field Secretary for Special Service

My dear Dr. Speer:

I enclose herewith a copy of a letter received from Dr. Mott.

WASHINGTON OFFICE:

REV. HENRY K. CARROLL,
Associate Secretary
1114 Woodward Building,
Washington, D. C.

I left the interview with Dr. Alexander to be taken up by Dr. Roberts, but I have not yet heard from him.

COMMISSIONS:

Federated Movements,
FRED B. SMITH, *Chairman.*
REV. ROY B. GUILD, *Executive Secretary.*
JAMES A. WHITMORE, *Field Secretary.*

I earnestly trust that this settles the question, and I assure you it will bring widespread relief and satisfaction, if that be the case.

The Church and Social Service.
REV. WORTH M. TIPPY, *Chairman.*

Peace and Arbitration.
REV. J. B. REMENNYER, *Chairman.*
REV. SIDNEY L. GULICK, *Secretary.*

Evangelism,
REV. WILLIAM H. ROBERTS, *Chairman.*
515 Witherspoon Bldg., Philadelphia, Pa.
REV. WILLIAM E. BIBBERWOLF, *Secretary.*
608 Lakeside Bldg., Chicago, Ill.

It will, of course, raise the question as to your presence at St. Louis, which question I should like to take up with you provided I am right in my hopes and assumptions.

Christian Education,
DEAN W. F. TILLET, *Chairman.*
REV. HENRY H. MEYER, *Secretary.*

The Church and Country Life,
GIFFORD PINCHOT, *Chairman.*
REV. CHARLES O. GILL, *Secretary.*
104 No. 3rd Street, Columbus, Ohio.

Will you please let me know as soon as you will be available and I will call at your office.

Temperance,
REV. RUFUS W. MILLER, *Chairman.*
REV. CHARLES SCANLON, *Secretary.*
First National Bank Bldg., Pittsburgh, Pa.
Widener Bldg., Philadelphia, Pa.

State and Local Federations,
REV. A. W. ANTHONY, *Chairman.*

Foreign Missions,
ROBERT E. SPEER, *Chairman.*
REV. GEORGE T. SCOTT, *Assistant.*
156 Fifth Avenue, New York.

Home Missions,
REV. HUBERT C. HERRING, *Chairman.*

Family Life,
REV. GEORGE P. ECKMAN, *Chairman.*

Sunday Observance,
REV. PETER AINSLIE, *Chairman.*

CO-OPERATING BODY:

The Home Missions Council,
REV. CHARLES L. THOMPSON, *Chairman.*
WILLIAM T. DEMAREST, *Secretary*
25 East 22d Street, New York.

Faithfully yours,

Charles S. MacFarland

General Secretary

RECEIVED

NOV 21 1916

Mr. Speer

C O P Y

NOV 25 1916
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SECRETARIES

THE AMERICAN AND MEXICAN JOINT COMMISSION

Hotel Traymore
Atlantic City
November 17, 1916

Dear Dr. Macfarland:

Your important letter of November 14th has been received. I have also learned through Mr. Barber of your attempt to locate me for an interview a few days ago. I cannot encourage you to try to see me here, because I am being called away unexpectedly and on short notice from time to time for engagements in connection with the work of the Commission. I do not think it is necessary that I see you on the particular point concerning which you have written. My opinion is what it was when you spoke to me on the subject at Panama. I think of no one who would fill the position as well as Speer. I am writing him a personal letter today. I do not know how he is situated with reference to his other work. I tell him that, as I see the matter, it depends upon the time and attention he will be able to give to the new office. That it should receive his most thorough attention I have no question.

Sincerely yours,

(signed) John R. Mott

Dr. Charles S. Macfarland,
105 East Twenty-second Street,
New York City.

S

Chas. S. Macfarland

Federal Council of the Churches of Christ in America

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JUN 19 1916
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BIBLES

CONSTITUENT BODIES:

Baptist Churches, North.
National Baptist Convention.
Free Baptist Churches.
Christian Church.
Congregational Churches.
Disciples of Christ.
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German Evangelical Synod.

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Sunday Observance,
REV. PETER AINGLIE, *Chairman.*

REV. CHARLES S. MACFARLAND,
General Secretary.

A Personal Letter

June 15, 1916

My dear Brother:

This letter is just es personal as if I had been able to write it with my own hand, and I beg you to consider it by itself, although not to the neglect of the other message.

I have received word from confidential correspondents in France that I ought to go over again for important reasons. But the situation is this. The French Protestant churches, through the devastation of the war, with their ministers at the front, need at once \$120,000.

This amount is for a total of nearly 500 churches. In 1905 they were suddenly thrown on their own resources by the state. Many of their ministers receive only a doller a day. Many of their stronger churches were in the devastated region, northern France. They must have this money to keep Protestantism in existence, to meet meagre salaries and provide humble places of worship in place of those destroyed.

Their cause, however, does not make a popular appeal by the side of the other humanitarian appeals. They turned to the Federal Council. They sent Pastor Roussel, who was with us for e year. He has gone back with only \$20,000, or about one-sixth of the amount.

To be sure, they are wonderfully grateful, and this little thing has opened the door of love of the French churches and it will mean much in the future.

Now, how can I go back to them for prayer and conference again unless I can carry this pledge of our affectionate Christian sympathy? This is a peculiar obligation for our churches. The Federal Council has no central fund. What can I do but turn to our churches?

I am sending this letter to 20,000 churches. If they all respond with from five to ten dollars each, would it not meet this matter in the easiest way? Some, of course, cannot respond, but others will be able to send more than this amount.

Please take this up in some quiet way, from your general fund or from some good man or woman. It ought to be sent at once, as I may receive a cable at any moment summoning me to Paris.

I wish I could talk with every one of you, for my heart feels deeply for the Protestant churches of France, as yours does, and as it would more deeply if you could have been there with me and seen things with your own eyes, and looked into the faces of these brethren.

The Protestant Church of France, with its old Huguenot parentage, is of tremendous strategic importance at any time, but at this moment to let its strength wane would be a calamity, for many reasons which became apparent to me at every turn while I was there.

I think it will be worth while, as the expense is slight, to enroll the churches responding and convey the list to the French brethren.

The moral value of this cannot be estimated in dollars or francs.

Faithfully yours,

Checks to the order of
"French Relief Fund."

Charles S. Macfarland

Sent by Dr. MacFarland.

REV. CHARLES S. MACFARLAND
GENERAL SECRETARY

PRESS SERVICE
OF THE
FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA

FILING DEPT.
105 EAST 220 STREET
NEW YORK
DEC 6 1916
SECRETARY

Kaiserlich Deutsche Botschaft

German Embassy
Washington, D.C.

Washington, D.C., November 16, 1916.

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DEC 4 1916

J.No. A 7497.

My dear Dr. McFarland,

In your favor of October 24th you kindly informed me, that you had been requested by the Executive Committee of the League to Enforce Peace to use your good offices in securing such a statement as might be made by His Excellency Herr von Jagow, or by the Chancellor, either as representing the German Government or as expressing their own feeling or the feeling of the German people relative to a League of Nations, such as is purposed by the League to Enforce Peace.

I am glad to be able to inform you, that the Chancellor of the German Empire has authorized me to transmit to you the following extracts of the speech which His Excellency delivered on the 9th inst. before the Committee on Ways and Means of the German Parliament.

"We have never concealed our doubts with regard to the question whether peace could be permanently guaranteed by such international organizations as Arbitration Courts. I shall, however, at this place not discuss the theoretical aspects of the problem, but we must now and at the time of the conclusion of peace from the point of view of facts define our position with regard to this question. When at and after the end of the war the World will become fully conscious of its horrifying destruction of life and property, then through the whole of mankind will ring a cry for peaceful arrangements and understandings which, as far as lies in human power, shall avoid the return of such a monstrous catastrophe. This cry will be so powerful and so justified that it must lead to some result. Germany will honestly cooperate in the examination of every endeavor to find a practical solution of the question, and will collaborate to make its realization possible. This all the more, if the war as we expect and trust, will create political conditions, which do full justice to the free development of all nations, the small ones as well as the great nations. Then it will be possible to realize the principles of justice and free development on land and of the freedom of the seas. The first condition for evolution of international relations by way of arbitration and peaceful compromise of conflicting interests should be that no more aggressive coalitions are formed in future. Germany will at all times be ready to enter a league for the purpose of restraining the disturbers of peace."

The above official declaration of the German Government is so explicit that I would only spoil its effect by adding anything to it on my own part, with the exception of the wish that the hopes of the Imperial Chancellor may soon be realized.

I remain, my dear Dr. McFarland, with kindest regards,
Very sincerely yours,
(signed) J. Bernstorff

Chas. S. Macfarland

PERSONAL AND CONFIDENTIAL

Ho

FILING DEPT.
DEC 23 1916
SECRETARIES

RECEIVED

DEC 22 1916

Wireless Message to Dr. Zimmermann of the Foreign Office in Berlin and Chancellor Von Bethmann Hollweg.

Tuesday, December 18, 1916.

I would most earnestly urge that you reply to Allies' note as follows:

1. Omit all reference to causes and responsibility for the beginning of the war.

2. Omit all reference to victories.

3. Confine the statement to the following propositions:

a. Germany is willing to leave all matters relating to territory and indemnities to be decided by conference either of the warring nations, or in conference with the United States and other neutral nations.

b. Germany proposes to enter such conference for the purpose of providing for general disarmament, a league of nations, a world court, or other provisions which will insure eternal peace between all nations.

If Germany can issue a statement like this, free from all reference which would tend to aggravate the situation, I am sure that the Federal Council of the Churches of Christ in America, representing about fifty million of the American people, and all other moral and religious agencies and forces would immediately urge upon the peoples of all the nations an immediate cessation of the war. The statement should be frank, unqualified and without conditions other than those I have named.

I profoundly believe that Germany has an opportunity to render a service to the world, such as no other nation ever had. It will be worth all it cost. Even if it fails, you will have done your duty.

Please consult with Deissmann and Siegmund-Schultze.

CHARLES S. MACFARLAND.

PERSONAL AND CONFIDENTIAL

Wireless Message to Prof. Adolph Deissmann and Rev. F. Siegmund-Schultze.

Please consult immediately, if appropriate, with church leaders in Germany, also with Zimmermann and Von Bethmann Hollweg concerning message which I have just sent through Count Von Bernstorff.

If you think it wise please send me a message giving your views regarding my proposals.

If something of this kind can be done immediately I believe we can arouse the enthusiasm of the American people through the Churches so that peace may be brought about.

CHARLES S. MACFARLAND

Sidney L. Gulick

Federal Council of the Churches of Christ in America

FILING DEPT.
OCT 31 1916
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CHARITIES

CONSTITUENT BODIES:

Baptist Churches, North.
National Baptist Convention.
Free Baptist Churches.
Christian Church.
Congregational Churches.
Disciples of Christ.
Friends.
German Evangelical Synod.

Evangelical Association.
Lutheran Church, General Synod.
Mennonite Church.
Methodist Episcopal Church.
Methodist Episcopal Church, South.
African M. E. Church.
African M. E. Zion Church
Colored M. E. Church in America.

Methodist Protestant Church
Moravian Church.
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Protestant Episcopal Commissions on
Christian Unity and Social Service.
Reformed Church in America.
Reformed Church in the U. S.

Reformed Episcopal Church
Reformed Presbyterian Church
General Synod.
Seventh Day Baptist Church.
United Brethren Church.
United Evangelical Church.
United Presbyterian Church.
Welsh Presbyterian Church.

NATIONAL OFFICE, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Wireless and Cable Address "Fedcill New York"

Telephone Gramercy 1846

COMMISSION ON PEACE AND ARBITRATION

PROF. SHALER MATHEWS,
President

REV. H. B. SANFORD,
Honorary Secretary.

REV. RIVINGTON D. LORD,
Recording Secretary.

ALFRED R. KIMBALL,
Treasurer.

REV. FRANK MASON NORTH,
Chairman of the Executive Committee.

REV. CHARLES S. MACFARLAND,
General Secretary.

Washington Office:

REV. HENRY K. CARROLL,
Associate Secretary.
1114 Woodward Building,
Washington, D. C.

REV. CHARLES S. MACFARLAND }
REV. SIDNEY L. GULICK } *Secretaries*

This Commission, cooperating with the World Alliance for Promoting International Friendship through the Churches, invites its Constituent Bodies and also their local congregations to join this World-Movement by establishing their own Peace Makers Committees.

RECEIVED
OCT 26 1916
30

Rev. Arthur J. Brown
New York City

October 25, 1916

My dear Dr. Brown:

COMMITTEE OF DIRECTION of the Commission on Peace and Arbitration

REV. J. B. REMENSNYDER, *Chairman.*
REV. HOWARD A. BRIDGMAN.
REV. ARTHUR J. BROWN.
PRESIDENT W. H. P. FAUNCE.
RT. REV. DAVID H. GREER.
BISHOP JOHN W. HAMILTON.
REV. WILLIAM I. HAVEN.
HAMILTON HOLT.
REV. CHARLES E. JEFFERSON.
CHARLES E. JENNINGS.
REV. JAMES S. KITTELL.
REV. FREDERICK LYNCH.
JOHN R. MOTT.
REV. PHILIP S. MOXOM
GEORGE A. FLIMPTON.
HENRY WADE ROGERS.
WILLIAM H. SHORT.
DANIEL SMILEY
BISHOP LUTHER B. WILSON.
JAMES WOOD.

The enclosed leaflet gives a declaration of principles for which "The Church must stand" in regard to Social Justice.

We are asking if some such splendid compact utterance might not be made at the approaching Quadrennial Meeting of the Federal Council as to the principles of "International Justice and Goodwill".

Will you not give the matter your earnest consideration in the course of the next three days and give us so far as you can frame it, a suitable series of planks for such a declaration. We need your aid.

Sincerely yours,

Sidney L. Gulick

Chas. S. Macfarland

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA
ACTING IN BEHALF OF THE
"UNION NATIONALE DES ÉGLISES RÉFORMÉES
ÉVANGÉLIQUES DE FRANCE"

FILED DEPT.

SEP 21 1916

609
SECRETARIES

OFFICE OF THE GENERAL SECRETARY
105 EAST TWENTY-SECOND STREET
NEW YORK

September 5, 1916

Dear Brother:

It is a pleasure to report that the response of the churches, and a number of Christian men and women to whom the matter was commended by their pastors, has now brought help to the suffering Protestant Churches in France, as follows:

| | |
|--|----------------|
| Secured by their delegate, - Pastor Roussel | \$23,000. |
| Secured since his return | <u>37,000.</u> |
| Total | 60,000. |

It is hoped that we may secure at least the \$120,000 specified as their minimum need, which, however, has increased since that time and is now nearer \$150,000.

Will you not keep this matter under consideration, and if your church has not yet participated in this splendid opportunity for the demonstration of Christian fellowship, do so now. If you plan to add to any previous response, it will help to make up for those churches unable to respond.

Surely every church can do something, if only a little.

I hope this letter may bring such an answer that we may fully meet the obligation of this appeal from the Huguenot churches to whom we have owed a debt for centuries.

Sincerely yours,

Charles S. Macfarland

P. S. I wish you could see some of the letters of appreciation from the brethren in France. They make it clear that we are saving a more serious situation than I realized.



January 2nd, 1917.

Mr. Charles Stelzle,
105 East 22nd Street,
New York City.

My dear Mr. Stelzle;

I am sorry to have been delayed in answering your note with regard to the effect of the war upon the religious life of the world. I append in a postscript a brief statement if you care to make any use of it. I fear it is not very good newspaper material however.

With best wishes for the New Year,

Very cordially yours,

RES:C

P.S. What will be the effect of the war upon the religious life of the world? I do not know. I fear that it will not be as great as some suppose. Men's hearts are radically changed in only one way, namely, by the power of God humbly accepted by the will of man. If that power has not been accepted in the persuasive days of peace, one fears it is not likely to be much more accepted in consequence of the ^{transient} passing experience of war. But the war has revealed the futility of trade, finance, diplomacy, education, science or any of the other forces of society to suppress human passion, to subdue pride and ill will, to allay suspicion, to establish and maintain peace and righteousness and brotherhood. These can only be established and maintained and evil repressed and extirpated, not by the reaction of war but by the action of true religion, truly discerned and truly lived. And these qualifications are necessary for there are false religions which are inadequate because they are false, and there is true religion which is ineffective because it is falsely conceived and not sincerely lived. But God, in ^{Jesus} Christ and only He can save the world. The war

Mr. C. Stelzle, #2,

1/2/17.

is only one more demonstration of this. One hopes that it may be a convincing demonstration but there is not evidence that is has been in the United States, most of whose people do not seem to have learned any moral or religious lesson from the war at all. The war certainly has not as yet let loose true religion in any vivid and upheaving way. Perhaps it will not do so. Perhaps all that it will do is to furnish an atmosphere of humility and shame in which honest men's hearts purged of their folly and vain boasting may be willing to listen to any true word of God which can find a voice on earth to utter it.

Charles Stelzle

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FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

JUN 27 1917

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SECRETARIES

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Congregational Churches
Disciples of Christ
Friends
German Evangelical Synod

Evangelical Association
Lutheran Church, General Synod
Mennonite Church
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Protestant Episcopal Commissions on
Christian Unity and Social Service
Reformed Church in America
Reformed Church in the U. S.

Reformed Episcopal Church
Reformed Presbyterian Church
General Synod
Seventh Day Baptist Church
United Brethren Church
United Evangelical Church
United Presbyterian Church
Welsh Presbyterian Church

NATIONAL OFFICE, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

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REV. RIVINGTON D. LORD
Recording Secretary

ALFRED R. KIMBALL
Treasurer

REV. CHARLES S. MACFARLAND
General Secretary

RECEIVED

JUN 20 1917

Ar. Speer

EXECUTIVE COMMITTEE

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ADMINISTRATIVE COMMITTEE:
REV. ALBERT G. LAWSON, Chairman

REV. CHARLES STELZLE

Field Secretary for Special Service

REV. WORTH M. TIPPY, Associate Secretary

REV. E. W. RANKIN, Assistant Secretary

Dr. Robert E. Speer
New York, N. Y.

June 19, 1917

My dear Dr. Speer:

WASHINGTON OFFICE:

1112 Woodward Building
Washington, D. C.

COMMISSIONS:

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(State and Local)

FRED B. SMITH, Chairman

REV. ROY B. GUILD, Executive Secretary
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REV. CLYDE F. ARMITAGE, Secretary

Church and Country Life

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International Justice and Goodwill

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COMMITTEES:

Family Life and Religious
Rest Day

REV. FINIS S. IDLEMAN, Chairman

Foreign Missions

REV. JAMES I. VANCE, Chairman

Home Missions

REV. JOHN M. MOORE, Chairman

CO-OPERATING BODY:

Home Missions Council

REV. CHARLES L. THOMPSON, Chairman

I know that you will be interested in the enclosed advertisement which appeared last Friday in the Washington Star in answer to the liquor men's statement in which they presumed to speak for two million workingmen regarding their attitude toward war prohibition.

This advertisement was paid for by two friends of our campaign of publicity in the newspapers.

We are sending this advertisement to every senator and congressman, to the President and members of the Cabinet with a personal letter. I have ordered six thousand extra copies and they will be placed where they will do the most good - particularly among the leading labor men of the country, showing them how grossly they have been misrepresented by their alleged leaders at the capitol.

There is no doubt that the liquor men's advertisement will serve as a boomerang against themselves.

Cordially yours,

Charles Stelzle

D. S. Kennedy

THE PRESBYTERIAN

1217 MARKET STREET, PHILADELPHIA

EDITORIAL ROOMS

FILING DEPT

FEB 9 1921

609
SECRETARIES

Jan. 6, 1921.

Dr. Robert E. Speer,
156 Fifth Ave.,
New York.

My dear Dr. Speer:

It is always a pleasure to have a letter from you and the one received this morning is no exception. Your article came a little late to insure it the position which I had in mind as the material for that place had all been set up. After considering the matter it seemed wiser to give it a prompt publication rather than to hold it over for another week. I have called special attention to the article by comments on the general proposition in the editorial column and we will give it the best possible setting out under the circumstances.

I too would like to have a talk with you and with some other of the good brethren who are in similar positions in these days of confusion and upheaval. The position of an editor of a religious journal in these days is no sinecure. So many important interests are involved, the situation has become so delicate and the confusion so intricate and the upheaval so threatening that it tests a man to keep his feet and his head at the same time. One thing we would like to have understood that whatever mistakes we make there is no intention of questioning the motives of our brethren although we may question the right and the wisdom of certain actions and measures.

Your expression "light-headed" is a good one and it seems to me that it often fits various courses of procedure. There is such a tendency to ignore principle and to be moved simply by opportuneism that light-headedness really describes the situation. Our own church seems at times to have broken her moorings, lost her helm and is adrift. The courts of our church seem to have lost the sense of their responsibility. There are so many session and presb teries that fail to give

THE PRESBYTERIAN

1217 MARKET STREET, PHILADELPHIA

EDITORIAL ROOMS

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consideration to matters of importance that when the representatives appear in General Assembly they seem to be at the mercy of the administrative agencies and these agencies are naturally inclined to be emphatic, each along its own line. The result is that there is more or less contention among the agencies themselves. This leads to an increased indifference among the people and to discussions that are not profitable. I wish we could go back to an orderly simplicity in connection with the movements of our own courts that our church might pursue a definite and harmonious course within herself.

In reply to your second point I would say that I believe wholly in the co-operation of the various branches of the church but I think it is very unfortunate to have these co-operative machines so complex and so emphatic that the effectiveness of the operative actions of the denominations are thereby hindered and made less effective. I am persuaded that we must return to a greater simplicity in the machinery of the church and to a greater spirituality in heart and mind. It certainly does seem as though our church has come into a condition by reason of which she is much more easily duped and confused and is more flighty than almost any of the other large denominations and as a result she is losing her old-time vigor and her former preeminence. Our catholicity is a splendid trait but we have carried it to the extreme of indefiniteness and we are open to the whims of every dream and speculation. I have some sympathy with what you say in regard to the Anti-Saloon League, Y. M. C. A., etc. but our relations with these institutions have one advantage. We are not responsible for them and if they do not behave themselves, we can cut loose as we have done with the Y. W. C. A. but with an institution like the Federal Council which is usually dominated by a few distinctive minds and by a cut-and-dried program which puts a check upon free discussion so that men of independence of thought take little interest in them and so they become simply an avenue through which men of intense and peculiar views carry into effect their own opinions and being apparently representative of the church, she becomes more or less

THE PRESBYTERIAN

1217 MARKET STREET, PHILADELPHIA

EDITORIAL ROOMS

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responsible for their actions and they appeal to her for their support.

In the fourth place, I thank you for the information in regard to your connection with the Interchurch World Movement. Your attitude and influence at the St. Louis Assembly I think is generally understood. In addition to that however it has been commonly reported and believed that you insisted upon the representatives at the Interdenominational Council or conference to approve the big budget that the Interchurch had projected and it was reported by those whom we generally regard as reliable that in connection with our Executive Committee you advised the underwriting of the million dollars. I certainly can understand and sympathize with you with regard to the position into which you were brought when you were acting upon the Executive Committee of the Interchurch. The men who struck out on that lead had no disposition to listen to anyone who was conservative even in financial matters. I think you are to be congratulated in getting through as ~~soon~~^{safely} as you did. I was persuaded from the beginning, and virtually stood alone in my conviction, that the thing was built on wrong principles and carried out on a wrong policy and could not fail to work mischief in the church. It dishonored God and misled men. It is now dead but it has left us a legacy that will take time and wisdom to overcome its evil. The paying of the million dollars may be the least part of it. The distrust and suspicion that it has aroused in the church are among its worst effects but it has gone, and let it go, and let us stand together in obedience to God's revealed will and with earnest prayer and hope for his blessing to lead us out of this whole difficulty. ~~P~~ In the fifth place with regard to the division of your energy between the Foreign Missions and the Federal Council, I have no question whatever about your high purpose but I cannot disabuse my mind of the feeling that it is unwise in view of the preeminent importance of the Foreign Mission work and the greatness of its needs and the growing mistrust, yes even opposition, to the Federal Council as a means of co-operation. The prejudice against it will not contribute to the better advancement of ~~the~~ greater cause.

THE PRESBYTERIAN

1217 MARKET STREET, PHILADELPHIA

EDITORIAL ROOMS

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Dear old Dr. Roberts, his heart was surely set upon organic union and he was tempted to emphasize the uniformity over the real spirit of unity. I think this will account for many of his efforts to endorse some lines of operation which have been disappointing in their issue. I well know that toward the close of his career he began to see that that thing had gone too far and he told me in a personal conversation that he had reached the position in which he believed that we ought not to go any farther than some simple federation between churches. During the recent conference in the Witherspoon Building on organic union when several representatives of different bodies were saying that they could not give any encouragement to the belief that their church would join or adopt the plan of union and the statement of others that they were not truly representative, simply there on their own account, Dr. Roberts recognized the confusion and said to me as we were leaving the hall, "Here is the real sticking point." In view of these conferences with him and of his declining health in those latter days, his note with his almost death signature appended to the report of the committee in the Blue Book advising that until the leading denominations adopted this plan of union it ought not to be sent down to presbyteries was to me very pathetic. My dear Dr. Speer, I feel that we have been led into a confusion and perplexity that is trying us all. I wish we could return to the simplicity of the gospel and the apostolic church and our own historical system.

Let me say in closing that our blessed Lord has placed you in a position of high honor and great responsibility before his church and that you are a man greatly beloved by the rank and file of the people of God and for these reasons as well as for the honor of your Redeemer, it may be wise to hold steadfastly to the great work to which he has called you and in these times of confusion avoid unnecessary perplexities. This is not advice but simply the expression of a warm personal regard.

With best wishes for you and yours in this New Year, I am

*Cordially yours
D. S. Kennedy*

Howard A. Kelly,

FILING DEPT

AUG 25 1921

SECRETARIES

Copy

(original sent to Dr. Macfarland)

Aug. 14, 1921

Dear Dr. Speer,

Any request from you would always command my interested and respectful attention, and for that reason I reply at once about the Federal Council matter. I cannot give as you ask for the following reasons, first of all, nothing in life so commands my interest and my prayers as unity among the Churches and for that reason I have watched to see what might come of the Federal movement, but I have nothing within my own horizon which in any way remotely promised to bring the churches together on any other than a nominal basis. A large meeting or two in which unity is proclaimed, but no real cooperation in winning souls to Christ, or in making faith effective when a man comes to exercise his responsibility at the poles.

Another reason is that I cannot give where my own service does not follow, in our own country. And lastly I have so many calls ahead, such as our own Bible Teachers Training School, which urgently needs help, that I am sure that if Dr. White knew I had means to spare and did not give to the school just now, he would justly feel hurt.

I doubt seriously whether big movements are ever going to unite Christians; my hopes are set rather on prayer meetings, and personal efforts in small ways. Our churches are not greatly concerned about unity as a matter of fact, nor as a body are they greatly in earnest in their faith. Please forgive me, for your life is as a rule a great inspiration to me as to so many.

Faithfully yours,

Howard A. Kelly.

Robert E. Spear

F. Orr Johnson 844 N. Lincoln

RECORDING DEPT.
Pittsburgh, Pa
JUL 1 1921
SECRETARIES

133

June 9, 1921

My dear Dr. Spear,
Mr. Spear

I take the liberty to send you a copy of a Resolution I had the honor of presenting to two associations of Pittsburgh Clergymen — with a little explanation of the occasion for the same. The Ministerial Union voted it unanimously — & the Clericus passed it with only 3 votes negative

That the Resolution passed on June 6th, 1921, by two associations of clergymen, (a) The Ministerial Union

(b) The Clericus of the Protestant Episcopal Church

the two representing ministers of all denominations outside of the Roman Catholic and Jewish and Christian Science religious bodies in Pittsburgh, Pa. . a brief review of the occasion which called forth that action may be illuminating.

1. Wm. Frew Long, secretary of the Employers Association sent out a letter on January 8th, 1921, suggesting to employers of Pittsburgh a boycott of the Local Y. W. C. A. in its campaign for funds.

2. On March 2, 1921, he sent out a second letter to the secretaries of other employers associations rejoicing that his first letter had seriously interfered with the Y. W. C. A. campaign and had helped to cut their receipts from the \$200,000 they had set as a goal to only \$90,000. In this letter he suggests that as the Federal Council of Churches is also unsound in its Social Creed, it also should be boycotted financially.

"Many of our members (i.e. Employers Assoc.) are expressing themselves as determined to discontinue financial support of their respective churches, unless they withdraw all moral and financial support from the Federal Council of Churches."

3. On March 19, 1921, he sent an open letter to the Editor of the Christian Work, New York, in which it is insisted upon that all Church organizations would be well advised to confine their utterances and activities to a so-called "zone of agreement"

It was in reply to the above that the Ministers took action.

F. Orr Johnson

The Resolution

Whereas, the Secretary of the Pittsburgh Employers' Association has issued a series of communications with the purpose of dissuading men from furnishing financial support to certain Christian organizations because they have not limited their message to a so-called "neutral zone" prescribed by those whom said secretary represents, and

Whereas, this involves as a principle and as a purpose the dictation to religious bodies as to what fields of thought and human service they may enter; and as to what constitutes the gospel of the Kingdom and

Whereas, the church throughout all its history, when true to its mission, has zealously guarded its absolute freedom to proclaim the full Gospel of Jesus Christ without dictation from any outside parties or any external authority, and

Whereas, the Pittsburgh Employers' Association through its secretary represents itself as speaking for the employing group- an assumption which we are convinced is contrary to fact particularly in relation to many high type Christian employers, and

Whereas, we fully recognize that in the industrial and economic fields there is room for a proper diversity of opinion, therefore be it

RESOLVED, that we, the Pittsburgh Ministerial Union, resent this attempt of a commercial organization to prescribe limits within which alone the Church and other religious organizations may move; that we reaffirm the historic right and duty of the Church to proclaim the whole truth in Christ as revealed in the Scriptures and as applied under the Holy Spirit to every relationship in life; that we deny to any political, commercial, industrial, or any other group or agency, the right to set any restrictions on the freedom of the Christian Church or its agencies to apply the spirit and standards of the Kingdom of God to the whole of life;

and that we declare it to be our solemn duty and purpose to defend this liberty of the gospel

Henry W. Jessup

FILING DEPT
FEB 1 1921
609
SECRETARIES

HENRY WYNANS JESSUP
COUNSELLOR AT LAW
55 LIBERTY STREET

LIBERTY
TOWER

NEW YORK CITY January 20, 1921.

[Handwritten signature]

(Confidential.)

re: Relation of Christian Unity (Organic Union Council) & Federal Council.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Doctor Speer:-

As a member of the Ad Interim Committee of the Council for the Organic Union of the Evangelical Churches, I write to you, having learned that you are now the head of the Federal Council.

I have been asked to address a council of one thousand delegates to discuss Christian Unity at St. Louis, Feb. 2-4th, on the Plan adopted at Philadelphia, approved by our General Assembly and now under discussion at our Presbyteries on an overture. I am then to stand heckling for an hour or so, and the question will arise as to the relation of our Plan to the Federal Council.

My position as been from the beginning that there was no conflict of position between the two movements; that, at the most, they would be along parallel lines that would never meet nor impact to the injury of either by the other. I exhausted all my efforts of persuasion in the preliminary talks with Dr. North and Dr. Haven and others, to persuade them that the Federal Council must recognize the importance and propriety of this movement, and that at the appropriate time it might be by virtue of authority solicited from its own constituent churches able to step into the high executive functions that will be imposed upon the Council of Organic Union, and that, doubtless, by the careful selection of delegates to the first meeting of the Council when it is set up there could be an identity of directorate, so to speak, that would accomplish the same result, while the Federal Council was securing authority from its constituency.

But I was buffed off with a cold shoulder and I tell you confidentially that the position which Dr. North took was practically this: "the Federal Council administrative offices have their finger on the pulse of the churches. If there was a real movement for Organic Union we should have detected it. We have detected no such pulsation; therefore there is no such movement. If there is such a movement at any time we consider ourselves qualified at any time to take the lead and to carry it along."

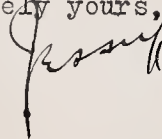
This was such an extraordinary position to take that I nearly lost the small degree of patience which I possess.

Dr. Speer - page 2.

Yesterday, after many postponements, Dr. McFarland and I had a meeting, of his suggestion, for the purpose of talking things over. We got nowhere. He simply seemed to be attempting to elicit my views.

I ought to be in a position in St. Louis either to say that this movement has no antagonism against it on the part of the Federal Council, or that there is an issue, sharply defined, which must be fought out. I do not see how I can take any middle ground, but if you have any suggestion to make, I think it is highly important that we should get together during the coming week.

Very sincerely yours,

A handwritten signature in cursive script, appearing to read "Jesse", with a vertical line extending downwards from the end of the signature.

FEB 1 1921
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January 22nd, 1921

Mr. Henry W. Jessup,
55 Liberty Street,
New York City.

My dear Jessup,

I have read with very much interest your letter of January 20th. I have heard various echoes of the conferences between the representatives of the Federal Council and representatives of the Council of Organic Union but have never heard any full trustworthy report. Some time I should like very much if you would tell me all that happened.

As to the present situation, I can speak, and I suppose the whole case can be put concretely and personally by saying that Dr. Richards and I are getting along together in the most harmonious and united way, and I suppose might be held responsible for representing the two movements. No doubt if the churches Organically unite or if they set up a working council based on the plan of organic union such an arrangement would supplant all merely federation schemes. In that sense the ideal of organic unity and the ideal of federation might be said to be in conflict. And they are so no doubt in the minds of those who believe in federation but do not believe in organic unity, and we have many and earnest people of this view who eagerly desire the fullest possible measure of cooperation and federation but who do not wish this to be mingled with the purpose or proclamation of organic unity. On the other hand, there are those who believe heartily in organic unity, and who only that far off goal can be reached are equally eager for the fullest measure of cooperation

I think it is unfortunate for any one who wants organic unity to refuse to take anything short of that or to insist upon it that anything short of that must be recognized as a step to organic unity. On the other hand those who do not believe

Mr. H. "• Jessup, #2.

in organic unity but who do believe in federation and desire to cooperate ought not to object to allowing those who agree with them so far to go as much further by themselves as they wish to.

I do not think there is any such antagonistic issue as you suggest in the last paragraph of your letter. Theoretically such an issue might easily be set up but practically it does not exist for the simple reason that we can have federation and cooperation now and can use it as a working method of advancing Christ's kingdom, but we can not have organic union now. All that we can have is the discussion of the subject and the advocacy of the ideal of it on the part of all who believe in it.

Would not the wise position for you to take be that you believe in the fullest possible measure of unity and, therefore, when it can be achieved you want organic unity but, meanwhile, you will joyfully participate in the largest measure of cooperation or federation that can be secured.

A few of us have tried to work out this whole matter in a careful and complete way in the report on Christian Unity, which is now in press for the Committee on the War and the Religious Outlook. I have written some sections on this very matter which you discuss in your letter. Could you not get a copy of the galley proofs of this report from Mr. S. M. Cavert 105 East 22nd Street? I am sure that he would be glad to put them into your hand.

It is a report on which Dr. Richards and I have worked earnestly together and I hope it is going to do some real good.

Very sincerely yours,

RES:C.

Arthur E. Hungerford

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NOV 23 1921

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SECRETARIES

October 20, 1921.

RECEIVED

NOV 26 1921

Mr. [unclear]

5

From: The Federal Council of the Churches of Christ in America,
Arthur E. Hungerford, 937 Woodward Building, Washington, D. C.

To: The Editor.

Subject: Three special articles on the Conference on
Limitation of Armament.

Three men--Hamilton Holt, Dr. Charles S. Macfarland, and Dr. Sidney L. Gulick--by request have prepared three articles of special note on the approaching Conference on Limitation of Armament. These articles deal with its various phases.

"The Significance of the Conference on the Limitation of Armament", the first article, is by Hamilton Holt, magazine editor and writer. It deals with the philosophy of the meeting of the nations to discuss ways and means of reducing armament.

Dr. Charles S. Macfarland, general secretary of the Federal Council of Churches, has prepared the second article on "The Conference and the Churches". This article was suggested by an editorial in The Baltimore Sun on "A Supreme Opportunity for the Churches in Connection with the Conference".

The third article--"Far Eastern Problems"--was prepared by Dr. Sidney L. Gulick, an authority on the Far East, the man whose advice and knowledge has been sought by many of the newspaper men and special writers who will cover the Conference. He is secretary of the Commission on International Justice and Goodwill of the Federal Council of the Churches.

These articles are for such use as you may be able to make of them. There is no charge. They are released for consecutive Sundays, the first for October 24, the second October 31, and the third November 7. You may use them as you desire, as signed articles, as interviews or as news stories.

As news of general interest developes or other special articles of vital importance are secured, the Federal Council of Churches will send them to you.

P. S. The three articles are enclosed. To prevent mistakes each story is multigraphed on a different colored paper.

From the Federal Council of the
Churches of Christ in America
Washington Office - 937 Woodward Building
Arthur Elt Hungerford

FILING DEPT.
DEC 1 1921
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SECRETARIES

Far Eastern Problems
and
The Conference on Limitation of Armament
by
Dr. Sidney L. Gulick,
Secretary of the Commission on International Justice
and Goodwill of the Federal Council of Churches of
Christ in America.

Article III.

-
- : A seven-point policy for the :
 - : settlement of the Far East situation: :
 - : 1. That America and Japan reduce their navies. :
 - : 2. Let them declare they have no plans for war. :
 - : 3. America and Japan should agree to a treaty :
 - : of Arbitration. :
 - : 4. Japanese liberalism must overthrow Japanese :
 - : militarism. :
 - : 5. America must secure agreements with England, :
 - : France, Japan and other countries for a :
 - : common policy of friendship and goodwill in :
 - : dealing with China. :
 - : 6. China must be left to develop her own :
 - : governmental system. :
 - : 7. Nations must agree to prevent mass emigration :
 - : from one country to another. :
- :

There are two primary problems in the Far East - China and Japan. They are somewhat complicated by the needs and ambitions of European powers. There must be a free and frank discussion of them at the International Conference on the Limitation of Armament if a real reduction is to be brought about.

China's problems include such matters as the "Shantung Question". She has made multitudinous treaties granting to many western nations and to Japan "special rights", "concessions" and "interests". Her administrative impotence has led foreign nations to assume control of the "customs", of the salt taxes and other necessities. By treaties her tariff rates are fixed by foreign governments. There are several foreign settlements with rights of extra-territoriality for the various nationalities. Foreign soldiers and police, British, French, American and

Japanese, are found in a number of strategic places. And then there is the difficulty of establishing a national Government. There are really two governments in China today.

Japan's problems are of a wholly different kind. In 1868 she began vigorously to adjust herself to the industrial commercial and militaristic system of the modern world. By 1905 she had extricated herself from the clutches of Europe's aggressive ambitions. Her adoption of modern science, education, governmental methods and laws, medicine, hygiene, ideals of the sacredness of human life has produced a new Japan, vigorous, able, ambitious, rapidly growing in population, and well acquainted with the world and its ways. In self-protection she adopted the militarism and diplomacy of Europe.

Japan is now becoming a great industrial nation. Her population is larger than she can well support. She possesses only slight natural resources and is now dependent for her living and her industry, for food and raw material brought from China and Siberia and bought by goods sold to China and Siberia. Japan has been anxiously asking how she can insure a government in China that will guarantee to her uninterrupted and unhampered trade. And Japan has her viewpoint about the "Shantung Question".

Japan is a proud nation and sensitive to insult or humiliation. The refusal of several countries to give her people in their lands the same treatment granted to other foreigners is a matter of keen concern.

America also has her Pacific and Far Eastern problems. American traders find the doors of opportunity in East Asia not so free and open as they desire. They find obnoxious Japanese competition and Japanese methods. Along with European merchants and Chinese patriots they look upon Japan's rising power and expansion with apprehension. They are appealing to the American Government for protection for the "rights" of trade - for insistence on the "open door".

The American Government is apprehensive of Japan's rising naval power. It is a possible threat to the safety of the Philippines, Guam and the Hawaiian Islands, and possibly even to the Pacific Coast. Due to these apprehensions powerful fortifications and naval bases have been developed on the Coast and far across the Pacific Ocean.

The American people, particularly on the Pacific Coast fear a flood of Japanese immigration. Some are insisting that first by "peaceful penetration" and later by military power Japan plans to annex our western states to her expanding empire.

These are many thorny problems. How can they possibly be solved? Are not the demands of each race and people absolutely incompatible?

Here are ten things that Americans and Japanese and Chinese should always remember:

1. The problems are real and serious. They cannot be solved by preparations and threats of war, nor even by war.
2. The cost and the damage of war would be far greater than any profits of trade even to the victor. A very short war between America and Japan would cost America vastly more than the net profits of a generation or a century of trade with China.

3. A decisive war between America and Japan is almost impossible in these modern days. Japan might perhaps capture the Philippines and Guam - but she could not possibly venture to attack us thousands of miles from her home base. We might defend the Philippines but we could not attack her thousands of miles from our home base. It would be impossible for the two countries to come to grips.
4. The beginning of a war between America and Japan would be the signal to Japan's forces to seize and dominate East Asia. She would inevitably do this in order to guarantee her nation's food supplies and raw material. The nation would at once be turned into a vast camp for making war material and munitions.
5. War between America and Japan, even for the altruistic purpose of serving China, would thus be the surest way of subjecting China to Japan's immediate military domination.
6. There is, however, not the slightest probability that America will ever attack Japan either for purposes of maintaining trade rights or in the interest of humanity and justice for China.
7. A growing American navy in the Pacific with powerful naval bases will serve to arouse false hopes and expectations in China and to cause needless fears and suspicions in Japan. It would inevitably create a correspondingly strong navy in Japan - one deemed sufficient to repel any possible attack.
8. A growing Japanese navy on the other hand - with battleships able to cross the Pacific and back again without re-coaling - will cause needless fears and suspicions in America. It would also inevitably create a corresponding navy in America. Its possessions would make Japan more feared and suspected and hated in every land, and especially in China, and would tend powerfully also to beget the bully spirit and the bully practice by its possessor.
9. A system of competitive armaments thus, between two or more nations, does not really protect. It only weakens the nation by wasting their income, and diverting it into unprotective uses.
10. In some way the militaristic spirit, the natural tendency to rely on brute force to get one's desires, must be overcome, whether in Japan or in America. It cannot be overcome by force or by threats of force. They have just the opposite effect. The military spirit and preparations for war in one country create the military and beget war preparations in neighbor nations. Suspicion begets suspicion; battleships generate opposing battleships - an inevitable disastrous and ruinous vicious circle.

How can this vicious circle be broken? How save China? How protect our rights and our trade? How break down and overthrow Japan's militarism, which if successful would be a menace to the whole world?

If it cannot be done by force, can it be done at all? China can be saved, our rights can be preserved and Japan herself can be saved.

An American policy that can do this and the only policy that can do it is a policy of real friendship for both China and Japan. If America is out for its own selfish desires in the Pacific to be secured by force and threats of force it will in the end defeat its own interests. By being a real friend to China and Japan, it will secure in fact its own best interests.

What then is the policy which America should adopt at the coming Conference in Washington? In broad outlines, the situation may be summed up in seven points:

1. Let America and Japan agree at once to make a real positive reduction in their sea power.
2. Let them declare to each other and to the world that they have no plans whatever for war. This single step carried out would remove at once mutual suspicions and fears, break the vicious circle and make possible fruitful negotiations about every other thorny question.
3. Let America and Japan promptly negotiate and ratify a treaty to submit to Arbitration every question whatsoever which they cannot promptly solve by their common diplomatic procedures. This would go still further in removing fears and rumors of war and in promoting mutual confidence and goodwill.
4. Let America trust Japanese liberalism to overthrow her entrenched militarism. If militarism in Japan can be shown to have no real grounds for existence, if the people of Japan learn that they have no cause whatever for fear of attack or humiliation by the nations of Europe and America, Japanese militarism cannot and will not long continue.
5. Let America take immediate steps to secure agreements with England, France, Japan and other interested countries for a common policy of friendship and goodwill in dealing with China. It is a proposal that China shall no longer be regarded by any country as a happy hunting ground for special economic and territorial rights. This is not a proposal for intervention in China. China's officials should not be allowed by the nations to sell China's birthrights to any foreign government, banking corporation or special interests, playing off one nation or interest against another.
6. China must of course be left to develop her own governmental system and establish her own institutions. If she does this she will be able herself to resist outside encroachments.
7. The nations might well also make international agreements that mass emigration from one country into another will not be asked or permitted, except in the case of those countries that specifically desire and arrange for it.

But the nations should also mutually agree to grant equality of race treatment for the individuals of each nation temporarily or permanently residing under their respective jurisdictions.

A policy of friendship, mutual trust and goodwill such as this promptly adopted by the Conference, would remove the most difficult obstacles from the pathway and enable it to deal in detail with every question that will come before it.

From the Federal Council of
the Churches of Christ in
America, Washington Headquarters,
937 Woodward Building,
Washington, D. C.
Arthur E. Hungerford

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SECRETARIES

THE SIGNIFICANCE OF THE
CONFERENCE ON THE LIMITATION OF ARMAMENTS

By Hamilton Holt

(Editorial Note: This is the first of a series of three articles on the approaching Conference on the Limitation of Armament prepared for the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America by three outstanding authorities on disarmament. The second will deal with the Churches and the Conference and will be by Dr. Charles S. Macfarland; while the third, by Dr. Sidney L. Gulick, will be an a-b-c statement of the problems of the Far East.)

ARTICLE I

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: ALTERNATIVES BEFORE CONFERENCE :
:
: To reduce armament to the lowest point :
: consistent with national security, or :
: To effect some proportional limitation :
: of the naval force of Britain, Japan and :
: the United States. :
: Intelligent public opinion must assert :
: itself if the largest results are to be :
: obtained. :
.

The significance of the Harding Conference on the Limitation of Armaments depends on whether the Conference will make a real attempt to reach the goal of reducing armaments "to the lowest point consistent with national security" or whether it will content itself merely with trying to effect some proportional limitation of the naval forces of Britain, Japan and the United States.

The former can be done if Mr. Harding is prepared either to enter the existing League of Nations, or to set up a new Association of Nations. The latter can be done simply

by a joint agreement between the three greatest naval powers of Europe, America and Asia. The latter is the alternative more than likely to happen. If this be the correct surmise, then President Harding is dead right in warning the public not to entertain too high hopes of results from the forthcoming Conference.

The people are keyed up to a high pitch of anticipation. They are undoubtedly ready to follow the President to the limit in any concrete peace proposal he may make, just as they were ready to follow Mr. Wilson into the League of Nations two years ago. But partisan politics beat Wilson, and partisan politics may now beat Harding.

Still there is real danger confronting the Conference. It is the danger of putting the cart before the horse. To limit armaments without setting up anything to take the place of armaments is not practicable. Armaments are not so much the cause of the world's troubles as they are symptoms. Armaments are in the last analysis the guarantors of national security, and it is just as absurd for nations to disarm before the existence of international courts, parliaments and executives, as it is for cowboys to disarm until there are sheriffs and justices of the peace.

The only two forces that ever have or probably ever can govern mankind, whether as individuals or as nations, are law or war, right or might, reason or power. If we do not have one we must have the other. Nations, therefore, must depend upon armaments as instruments of power until they are ready to provide acceptable substitutes. And the method by which this can be done is, first, political organization, for from political organization comes law, from law comes justice and from justice comes peace.

President Harding has indeed made tentative suggestions regarding a possible Association of Nations which will be the first step in the orderly process of establishing law for war. Although he refused to enter the existing League of Nations, he does desire to secure more or less limitation or armament.

What can we expect then from President Harding? If he can do no more than prevail upon Britain and Japan to join with us in some proportional cutting down of navies, even in the smallest degree, he will deserve the thanks of all good men everywhere and will have achieved a real triumph in statesmanship. Such a result, however, will, of course, be hardly more than a scratching of the surface of the disarmament problem, but the people are not likely to be satisfied with so slight a result. Millions of men died in the great war, because European statesmanship had gone bankrupt. They taxed themselves to pay three hundred and fifty-five billion dollars because Austria would not heed Serbia's appeal to let the Hague Court settle their dispute.

Now is the time for public opinion to assert itself. What is now needed is a fundamental and constructive plan for the reduction of armament.

The nation-wide interest of the religious forces of the country as illustrated by the educational program by the Federal Council of the Churches, is a striking manifestation of the popular demand for a thoroughgoing reduction of armament. This alone will the people heartily support. But if they are actually to secure such a reduction in armaments they must voice that desire unmistakably in every city, town and district in our country.

From Federal Council of the
Churches of Christ in America,
937 Woodward Building,
Washington, D.C.
Arthur E. Hungerford

609

The Conference on Limitation
of Armament and the American
Churches

by
Dr. Charles S. Macfarland,
General Secretary of the Federal Council
of Churches of Christ in America.

Article II

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: What the American Churches expect of :
: the Conference on Limitation of Armament: :
: I. Acceptance of the principle that :
: International Conferences dealing with vital :
: interests of the the nations shall be open to :
: the public. :
: 2. Adoption of joint agreements between :
: the United States, Great Britain, and Japan :
: making large and immediate reduction in their :
: respective naval budgets. :
: 3. Generous, wholesome and united action :
: regarding their relations to China, ceasing :
: their rival, aggressive economic policies, :
: and helping her to the effective establish- :
: ment of orderly Government and the maintenance :
: of right international relations. :
.

The Churches realize the "priceless opportunity" offered by the International Conference on Limitation of Armament. They are mobilizing American public opinion in its behalf.

When the President's call was issued for the coming conference, the faith of the churches in the possibility of a "real reduction in armament" broke out spontaneously in every religious body, both national and local. While the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America was formulating a common program and expression for the churches, it was overtured daily by local federations of churches, associations of ministers, relative to this momentous opportunity. The influence of the President's call spread like a flame of fire over the entire country in religious circles.

It served to incite the formulation of what is called "A Creed for Believers in a Warless World", in the following articles:-

(Isaiah 2:2-4)

- I. We Believe in a sweeping reduction of armaments.
- II. We Believe in international law, courts of justice and boards of arbitration.
- III. We Believe in a worldwide association of nations for world peace.
- IV. We Believe in equality of race treatment.
- V. We Believe that Christian patriotism demands the practice of goodwill between nations.
- VI. We Believe that nations no less than individuals are subject to God's immutable moral laws.
- VII. We Believe that people achieve true welfare, greatness and honor through just dealing and unselfish service.
- VIII. We Believe that nations that are Christian have special international obligations.
- IX. We Believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race.
- X. We Believe in a warless world, and dedicate ourselves to its achievement.

Among the first, if not the first, pronouncements on the part of national bodies in the United States on the question of reduction of armaments and association of the nations, was that which was made at the meeting in Carnegie Hall in New York, in 1905, at which the Federal Council of the Churches of Christ in America was initiated. Even during America's participation in the World War, these ultimate ideals were not lost to view, and were maintained through a national committee of the churches entitled: "The Committee on the Moral Aims of the War".

When the call from Washington went to the five nations, it was immediately felt that the churches and the people of the nation needed not only inspiration but also instruction regarding the great problems that will come before the Conference, and a short but comprehensive course of study was prepared, setting forth the staggering burdens of a warring world the causes of big armaments, the problems before the Conference, and finally the distinctive contributions which the Church ought to make in the establishment of a warless world.

Statistics, startling in their nature, were prepared especially with regard to our own nation, setting forth such striking comparisons as the expenditure in 1920 of 92 percent of our national income for past and future wars, over against 8 percent for public works, public health, education, and national development.

The problems to come before the Conference on Limitation of Armament are clearly defined: the problems of justice and national security, and those especially relating to the Far East.

The Commission on International Justice and Goodwill, under the chairmanship of Dr. John H. Finley, formerly Commissioner of Education of the State of New York, did not hesitate to declare what were the important principles before the Conference and before the people as follows:

The principle of Open Agreements and the renunciation of secret bargaining between nations.

The principle of the Open Door, involving equality of opportunity for trade and economic enterprise.

The principle of the equality of race treatment not involving questions of immigration or intermarriage, but insisting that every civilized nation shall grant to all aliens under its jurisdiction equality of legal status and treatment without regard to race, color, or creed.

The principle of the settlement of international disputes by courts of justice.

Finally, the principle of mutual reduction of armaments and an honest plan for the settlement of problems by law, reason, and good will.

These representative church bodies have not hesitated to get forth those primary conditions outlined in the Gospel which are essential to the success of the Conference, as follows: Its members must be gifted with imagination and faith. They must be simple, frank, and sincere, must be free from selfish national ambition, and should be men solemnly committed to their agreements and obligations. They must, however, be prepared to go beyond the interchange of idealistic sentiments, beyond even the mere agreement for the mutual limitation of armament, and be ready to bring out of its present confusion the effort to organize effective international agencies to carry out the intent and plans of the Conference, to determine the form of a permanent Society of Nations, a World Court of Justice, and Boards of Arbitration and Conciliation, thus at one and the same time giving the assurance of their sincerity and providing practical measures for the realization of their ideals.

Above all things else, this Conference calls- let us dare to say it- for vision, for moral and spiritual idealism. It needs to be led by what Christians call the Spirit of God, to have what the followers of Jesus term the mind of Christ. Whatever be the forms of faith of its members, it calls for spiritual devotion to those ideals of humanity which all nations at their best, share with each other. For our own representatives, let us pray without ceasing, that God may guide them with His own hand.

The sum and substance of the advice of the Churches to the members of the Conference is, that this is a moment when the best diplomacy is no diplomacy at all.

The things that American people may rightly expect the Conference to accomplish, are set forth clearly and unmistakably:

1. Acceptance of the principle that International Conferences dealing with vital interests of the nations shall be open to the public.
2. Adoption of joint agreements between the United States, Great Britain, and Japan making large and immediate reduction in their respective naval budgets.

3. Generous, wholesome and united action regarding their relations to China, ceasing their rival aggressive economic policies, and helping her to the effective establishment of orderly Government and the maintenance of right international relations.

The Federal Council and its constituent denominational bodies have not confined themselves to homiletics nor to the mere appointment of Sunday, November 6th, and Armistice Day, November 11th, for prayer and worship in connection with the Conference. They have conveyed very definite recommendations to the individual members of the churches, all of which are calculated to reach down through the churches to the families and the little children.

No common movement in our church life has ever taken shape with such spontaneity and rapidity as this. Not only has the Federal Council, representing all the Protestant Evangelical Churches, set forth this program, but the Roman Catholic and Hebrew bodies have been consulted, looking towards common and simultaneous action on this issue, all these suggestions receiving the warmest response.

While local bodies of the churches have been adapting themselves to the general program, the moderators and other presiding officials of the Protestant Evangelical denominations have held an earnest conference on the duty of the Church in the present hour.

Cable messages have flashed back and forth between the church federations of America, Great Britain, France, Italy, Japan and China, and there has been a conference between representatives now in this country of the Protestant Evangelical Churches of Great Britain, France, Italy, Japan and China.

All of these meetings and messages, local, national and international, have had the same spirit and have issued identical views, both as to the duties of the churches, and the duty and opportunity of the nations.

That this same spirit and purpose animates not only the bodies of Christians was indicated by the significant fact that President Harding was waited upon on a recent morning by a Buddhist high priest from Japan, within an hour of his conference with the representatives of the Federal Council who came with the same message and upon the same errand. In view of the special significance of the discussion of problems in the Far East, it is worthy of note that at the same time with the coming of the Buddhist priest there came also from Japan a representative of the Federation of Christian Churches of that nation to sit in Washington during the Conference, and who bears the same message as that presented by his Buddhist colleague to our President.

There is surely ground for hope that the Conference in Washington will convene in that spirit of faith which the Churches believe is essential to its success.

on loans, reparations for private property destroyed or taken over by the government, pensions and compensation. At the same time \$1,348,000,000 was spent for the army and navy, making a total of \$4,238,000,000 for past wars and wars to come.

The expenses of all the civil departments of the government were \$220,000,000, with another \$65,000,000 for public works. For education \$59,000,000 was spent. Reducing these figures to percentages shows that of the total income of the American government in 1920, 92.5 per cent went for past and future wars, and only 7.5 per cent for all other governmental charges. To be exact, 63.1 per cent went to pay for past wars and 29.4 per cent for armament.

Contrasted with this staggering expenditure for armament 4.8 per cent was spent for civil departments; 1.4 per cent for public works, and 1.3 per cent for education, development, public health, research and similar projects.

These figures show the startling burden of armament. A real reduction in armament by the Conference on Limitation of Armament would lead to the saving of literally hundreds of millions of dollars annually for the American people.

The appropriations for armament this year are even greater than last year, being \$1,422,752,000. Of the amount \$771,530,000 went to the army and \$851,222,000 to the navy.

Great Britain's army and navy appropriation for 1921 aggregates \$1,121,318,000. Japan's appropriation is \$282,357,000. The total for these two countries is approximately \$19,000,000 lower than the amount spent by the United States. Of course the cost of labor is higher in the United States and it is probable that in actual results this country has less to show for its armament expenditures dollar by dollar than Great Britain or Japan, but the fact remains: The United States is setting the pace in armaments.

Two interesting table regarding armament are given below:

ARMAMENT EXPENDITURES OF U. S.

| | Army | Navy |
|------|---------------|---------------|
| 1881 | \$40,466,461. | \$15,686,672. |
| 1891 | 48,720,065. | 26,113,896. |
| 1901 | 114,615,697. | 60,506,978. |
| 1911 | 160,135,976. | 119,037,644. |
| 1921 | 771,530,000. | 651,222,000. |

NATIONAL DEBTS

| | 1913 | 1920 |
|---------------|------------------|-------------------|
| United States | \$1,023,000,000. | \$24,974,000,000. |
| Great Britain | 3,485,000,000. | 39,314,000,000. |
| France | 6,346,000,000. | 46,025,000,000. |

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January 5, 1921.

Rev. Finis S. Idelman, D.D.
142 West 81st Street,
N. Y. City.

My dear Dr. Idelman,

I do thank you for your good letter of December 31st with its clear and strong reinforcement of just what I have been trying to say in the Committees of the Federal Council, namely, that the only possible path of real advance is the path of actual service, and that this service must be rendered at any cost, and the greater the cost and more real the service, the surer the result in strengthening the place of the Council in the confidence and affection of the Churches. I am glad to be able to say that both Dr. Guild and Mr. Cavert are giving time with Mr. Bible in the China Relief Campaign, and that they are doing it in just the right way without any noise or advertisement,

Thank you also for your good counsel at Mr. Smith's luncheon yesterday.

With warm regard,

Very cordially yours,

res/ms

RECEIVED

DEC 1 1921

Mr. Speer

527 N. Charles St.,
Baltimore, Md.,
November 29, 1921.

From: Arthur E. Hungerford,
News Service,
Federal Council of Churches,

Subject: Press Material.

These articles by Dr. Gulick were widely used. Though many larger papers used them they were of special value in the towns of 400,000 population and under. More letters of thanks and more clippings were sent in by the editors themselves than on any other material sent out.

The Creed has had great use and has received a great deal of editorial mention and approval.

From the Federal Council of the
Churches of Christ in America,
Washington Office
937 Woodward Building,
Washington, D.C.
Arthur E. Hungerford

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DEC 8 1921

SECRETARIES

Release November 7th.

WHAT HAS CREATED BIG ARMAMENTS?

By Dr. Sidney L. Gulick

Secretary, Commission on International Justice and Goodwill
Federal Council of Churches.

ARTICLE I

.....

Washington, Nov. 7 — Why do nations go to war when the people of every land and age hate war, and why do people stagger under the burdens of armament when they do not want them?

The modern causes direct and indirect are many and intricate, though they have also been quite natural. We must go into them thoroughly if we are to understand them. Among them are some of the things that have meant most in the advancement of civilization—science, steam and electric power, control of disease, and transportation. The creation of wealth and massing of capital have played a part. Secret diplomacy, suspicion and fear have also done their part.

To establish eventually a warless world, with a mutual reduction of armament as the first step, we must face the facts and all the facts. It is not enough to say to the nations — "Be good". We must find out what it is to be good in this modern world and we must establish suitable international agencies so that we can be good. We must do much hard-headed, cool-hearted, clear-minded and creative thinking.

In connection with this question of armament one may well ask, "Will Germany win the war after all?" Being compelled to disarm, she has stopped her bloated budgets for armaments. Her yearly payments for reparations are less than what either France, England or America elected to spend the past year on their respective armaments. Germany is hard at work producing, the sure and only road to recovery and prosperity. England, France and America are still lagging in production and at the same time are wasting enormous sums maintaining their armament programs.

The principal direct and indirect causes of big armaments, and also of the recent world war, are the following:

First, science, steam and electric power and standardized production by machinery, have given the advanced nations extraordinary powers of expansion and aggression.

Second, creation of wealth and massing of capital, control of disease and increase of population, with demand for more food and for abundant raw material, have caused the progressive nations to reach out long arms into all the world.

Third, the existence of many absolutely independent sovereign governments, each responsible only to its own people for their welfare has led to conscious and scheming rivalry and the adoption by several governments of the policy of economic imperialism. By diplomacy, intimidation and intrigue they have sought for expansion of commerce and for the political control of those backward geographical areas on which they were, or expected to be, dependent for food and raw material.

Fourth, suspicion and fear of neighbors have led each government to build up its own defensive system. This practice antedates, indeed, human history. But it has reached modern proportions because the discoveries of science have been effectively utilized.

Fifth, the massing and mobilizing for war of the entire power of each nation has become possible by popular education, growing nationalism, increasing political centralization, and growing interrelation and co-operation of commerce, industry and politics.

Sixth, acts of one people or Government with no thought or intention of ill-will, have often brought harm to neighboring nations, arousing feelings and acts of retaliation growing into settled mutual hostility.

Seventh, the modern system of finance has enabled Governments through loans and credits not only to utilize to the full, existing wealth, but to discount and mortgage their futures and thus to create big armaments otherwise impossible.

Eighth, the modern system of treaties, open and secret, have produced groups of "powers" committed to assist each other under certain contingencies, thus increasing fears and suspicions and making swollen war budgets inevitable in every land.

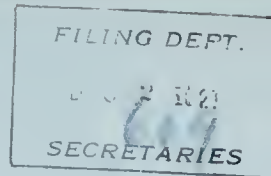
Ninth, vast private manufacturing enterprises, producing munitions and other materials needed by armies and navies have deliberately cultivated international suspicions and fears for purposes of private gains.

Tenth, a materialistic, unchristian philosophy, justifying the right of strong peoples to take and to dominate the earth, has stimulated selfish nationalistic ambitions and rivalries. The doctrines that mere might gives right, that moral laws do not bind nations; that the weak must go to the wall; that victors may ignore the needs of the vanquished and may exploit them and their resources -- those inhuman doctrines of materialism have led to vast national crimes, and to deep-seated hatreds and plans for revenge.

Eleventh, the will to avert the fate of the vanquished, if not positively to win the prize of the victor, has been a mighty modern cause of superarmaments.

Twelfth, the people of every land and age hate war. Wars have come however because people have usually been misinformed by the ruling cliques. The real and full facts in the case are seldom told them. The issues are more or less falsified in order to arouse the power of enthusiastic patriotism. Even where they partly know the facts they have no adequate machinery for the control of ambitions or scheming political leaders.

From the Federal Council of the
Churches of Christ in America,
Washington Office,
937 Woodward Building
Washington, D. C.
Arthur E. Hungerford.



Release Nov. 9.

PROBLEMS BEFORE THE CONFERENCE ON LIMITATION OF ARMAMENTS

By Dr. Sidney L. Gulick

Secretary, Commission on International Justice and Goodwill
Federal Council of Churches

ARTICLE II

Washington, Nov. 9.-- If we are to reduce armament as the first step towards a warless world the nations must adopt policies that will produce worldwide feelings of mutual confidence, of national security, and of certainty of receiving just international treatment.

So long as nations are suspicious and afraid, so long as they really feel that neighbors are potential bullies and possible robbers and that their only hope of maintaining safety, of receiving due consideration and respect, and of securing justice, lies in their own right arm, there is little chance for a sweeping reduction of armaments. On the contrary increasing armaments, increasing in deadly power and in ruinous cost, will be inevitable. So long as international security, consideration and justice depend on national brute force, so long will armaments exist and grow.

What then are the major problems to be solved?

First are the problems of Justice. Is any nation really competent to know what justice requires in any case in which its own interests are involved?

As between France and Germany, for instance, each of which has suffered so much from the other during the past two centuries, is either country able to judge or appreciate what justice requires?

The problems to be solved here is the creating of suitable disinterested, unprejudiced and universally trusted agencies to study the facts, to make them known to all the world, to render decisions in the light of universally accepted principles, and to ensure their acceptance.

Second are the problems of Security. Whenever a proposal for curtailment of armament is made, the question of national security at once arises--Naturally and inevitably so. It is a question that it would be sheer folly to ignore. However

much our imaginations may respond to the dream of heating all our swords into plowshares, we have to face the stern realities of the actual world in which we live. Whatever we are to do, we must provide for the safety of our country.

This much of fundamental truth there is in the argument of those who insist on a program of so-called "preparedness." But as soon as one nation makes a large outlay of arms and battleships, other nations immediately do likewise. No one nation, consequently, is in a stronger position relative to the others than it was before.

Not only do armaments not afford security, but they actually create insecurity, for the competition in armaments creates an atmosphere of suspicion, distrust and rival scheming, which is the most subtle foe to peace and safety. For national security we need more than anything else the good-will and mutual confidence which are now being undermined by rival armaments.

More than this, it is not too much to say that the expenditure of vast sums upon army and navy actually weakens the defensive power of a nation, for, in a day when wars are waged not by armies but by whole peoples the defensive power of the nation lies in its economic resources. The real strength of the nation is being drained, not added to, by an expenditure upon armament which has constantly to be replaced.

It would appear, therefore, that when the question of security is really scrutinized, a general reduction of armaments on the part of the nations would lessen the safety of none and add to the vital resources of all. For the maintenance of internal order, small armies will be necessary, but no good purpose is served by the competitive armaments of the present day.

Third are the special problems in the Pacific. The secondary problems are many and intricate. Their solution, however, is by no means impossible if the primary problems has been solved. The following may be mentioned:

1. CHINA'S PROBLEMS

The Shantung Question.

Special "rights" and "concessions" to many nations.

"Territorial integrity" and "the open door".

Stable and orderly government.

Financial obligations to many nations.

2. JAPAN'S PROBLEMS

Growing economic dependence on the Asiatic mainland for food and raw material.

Need for a stable and orderly government in China that can maintain uninterrupted trade with Japan.

Growing population.

Emigration.

Demands of honor for the abolition in the West of race discriminatory legislation against Japanese and for the universal adoption of the principle of the equality of race treatment.

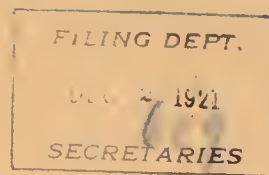
3. AMERICA'S PROBLEMS

Protection from Asiatic mass immigration, especially of Asiatic laborers.

Security for Pacific Island possessions, particularly the Philippines and Hawaii.

Equality of trade opportunities in the Far East.

From the Federal Council of the
Churches of Christ in America,
Washington Office,
937 Woodward Building,
Washington, D. C.
Arthur E. Hungerford.



Released upon receipt

IMPORTANT PRINCIPLES FOR
CONFERENCE ON LIMITATION OF ARMAMENT

By Dr. Sidney L. Gulick

Secretary, Commission on International Justice and Goodwill
Federal Council of Churches

ARTICLE III

Washington, Nov. --The success of the Conference for the
Limitation of Armament vitally depends on the adoption by the Confer-
ence of certain fundamental principals.

First is the principal of open agreements. The age when a few
diplomats or statesmen conferring in private can wisely make great and
fateful decisions for entire nations has passed. The peoples must know
what the decisions of their statesmen are and the reasons for those
decisions. This principal does not of course prevent statesmen and
diplomats from meeting privately and considering together their great and
difficult tasks. They should by all means establish those personal
relations that are so needful for full mutual understanding. But the
principle does preclude secret bargaining and the making of personal
agreements that are not made public, much less the reasons for them.

Second is the principal of the open door. This means equality
of opportunity granted to all by all for trade and for every kind of
economic enterprise. It forbids special discriminatory privileges for
special nationalities, established by military force, by intrigue or by
diplomacy. This principal is not of course to be confused with free
trade nor with freedom for mass immigration. These are domestic
questions which each country must regulate according to its own needs,
problems and judgments.

Third is the principal of equality of race treatment. This
means that every civilized nation grants to all aliens who come under
its jurisdiction, equality of legal status and treatment without regard

to race, color or creed. This does not carry with it the necessary granting of privileges of citizenship to all without regard to personal qualifications. Each nation must decide for itself the standards of qualification which aliens must have to receive the privileges of citizenship; but whatever these standards may be, they are to be applied to all aliens without regard to race. Equality of race treatment has nothing whatever to do with the question of the restriction of immigration or of the intermarriage of races.

Fourth is the principle of pacific settlement of every international dispute. This means that the nations voluntarily agree to submit for settlement by the International Courts of Justice or by general Arbitration or Conciliation Boards every difficulty which they cannot solve by their own diplomatic agents.

Fifth is the principal of mutual reduction of armaments. This means that the nations have the "will to peace," honestly plan to settle their disputes by law, reason and good-will and positively reject all purposes to use force to invade, injure or intimidate their neighbors.

In the Washington Conference it will doubtless be found that wholesome discussion and agreement on Far Eastern Problems and policies will be more easily secured after effective agreement have been made to disarm rather than before.

Above all things else, this Conference calls--let us dare to say it--for vision, for moral and spiritual idealism. It needs to be led by what Christians call the Spirit of God, to have what the followers of Jesus term the mind of Christ. Whatever be the forms of faith of its members, it calls for spiritual devotion to those ideals of humanity which all nations at their best share with each other.

From the Federal Council of the
Churches of Christ in America,
Washington Office,
937 Woodward Building,
Washington, D. C.
Arthur E Hungerford

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CLERKIES

Release Nov. 10th

THE DISTINCTIVE CONTRIBUTION OF THE CHURCH TO THE
CONFERENCE ON LIMITATION OF ARMAMENT.

By Dr. Sidney L. Gulick,
Secretary Commission on International Justice and Goodwill
Federal Council of Churches.

ARTICLE IV

Washington, Nov. 10.--Chemists and physicists declare that future wars will be ever more dreadful and, equally, more tragic and destructive. Economists say that bankruptcy lies ahead of the nation and of the world if the present war-system is continued.

Sociologists state that unemployment will increase, that misery will grow, that civilization itself will decay and finally collapse if the mad race for armaments between great nations is indefinitely continued. Biologists declare that the human breed will degenerate in proportion as we send our best and fittest young life to the shambles for wholesale slaughter.

These positive and important declarations by unquestionable authorities convince us that ways must be found for preventing future wars. Each group of scientists makes his distinctive contribution. That contribution however, we should note is negative--Thou shalt not. They do not go far in pointing the way nor in making it a reality.

Jurists, statesmen and legislators, however, come forward. They also make their distinctive contributions. They insist that world peace can come between the nations, only as it has measurably come

between individuals, by the organized action of those who are peace-loving and law-abiding.

For world-peace nations must unite to establish international law, courts of justice and boards of arbitration; and these must be supported by the moral sanctions and enforced by the united power of the co-operation nations. These authoritative spokesmen have already devised the social and political machinery. They are saying to the nations: "This is the way, walk ye in it."

So, the Church has a distinctive contribution to make? It declares on the highest authority that men of every nation and race are brothers, that above all nations is humanity; that men and peoples of every land and race have inalienable rights; that justice, fair treatment and goodwill between peoples and races are inescapable obligations, immutable moral laws ordained of God; that their violation is sin and brings terrible disaster and if persisted in, final destruction.

It has become clear that no merely intellectual message however cogent, no appeal to the "enlightened self-interest of mankind" can establish a warless world. Men's hearts must be changed. There must come into the life of millions of men the spirit of good-will, of fair play, of justice. Deeds of good-will and service can alone disarm suspicion and fear. Spiritual disarmament must precede physical disarmament. Not until nations stop hating and fearing and suspecting each other, not until they develop confidence in each other's good intentions can we expect any very sweeping reduction of armaments. "A sound and wide view of national interests," says Lord Bryce, "teaching peoples that they would gain more by cooperation of communities than by conflict, may do much to better those relations. But in the last resort the question is one of moral progress of the individual men who compose the communities."

The Church holds in its hands the keys of life and death. Its work is to create in men and in nations and races that spirit of justice, of brotherliness, of unselfish service, of cooperation. This is the way of life for men and for nations, and the only way. This spirit must dominate our nation if the Conference is to reach any large degree of success. To secure this is the distinctive contribution of the Church.

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DEC 16 1921
SECRETARIES

From the Federal Council of the
Churches of Christ in America,
Washington Office,
937 Woodward Building,
Washington, D. C.
Arthur E. Hungerford.

Note to Editor: This is the first
of a series of articles by members
of the various delegations.

Release P.M., Dec. 19.

RECEIVED

Mr. Sze

By Dr. Sao Ke Alfred Sze

Chinese Minister to the United States

.....
: Three members of the Chinese Delegation are :
: graduates of an American Mission school--St. John's :
: Episcopal College, Shanghai. They are: Dr. Sao Ke :
: Alfred Sze, Dr. V. K. Wellington Koo, and Dr. C. H. :
: Wang. The latter is a Christian. :
:

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Washington, Dec. 14. -- One of the most gratifying phases of our participation in the Conference on Limitation of Armament and Pacific War Eastern Problems has been the realization that the American people are so wholeheartedly behind the aims and ideals of the Conference. It is this cordial friendship of the American people and their intense desire to promote a peaceful settlement of difficulties between nations that make us optimistic of this Conference as an important milestone on the road to universal peace.

Speaking specifically regarding the problems of China, I am certain that this gathering of the representatives of the various nations with interests in the Pacific, will result in lasting good. This is the first time that the young Republic of China has had an opportunity to participate in a Conference of this kind on a basis of equality to which our population and territorial extent entitle us.

China has always been a peaceful nation since earliest times and now in these modern times, if we are permitted to make a small contribution toward world peace, we hope in this way that we may be able to repay the American people for the altruistic interest which they have always evinced in the welfare of China.

China owes much to the people of the United States. The first treaty between the United States and China made more than half century ago was unique among documents of those times in that it pledged the assistance of America to China in case our country should ever need same. The profitable trade that existed between China and the United States for a long period of 80 years preceding your Civil War contributed much toward the prosperity of the early American Colonies and it is our hope now that the Conference in settling many of the problems of the Pacific, will mark the beginning of a new era in our commercial relations.

It is however in the realms of education and ethics that China owes most to the American people. The return of the surplus of the American share of the Boxer indemnity has enabled China to use this large fund for the education of her young men and women in the institutions of learning in the United States. The presence of a large group of Chinese young men and women has done much to familiarize the American people with China and her ancient culture and civilization and after they return to China they carry with them the ideas and ideals which they acquired during their residence here.

On the other hand the educational work conducted in China through direct contact, by the various educational institutions and missionary bodies of this country, has been of such great benefits to China that it is beyond mere words to express. I refer especially to the many institutions of higher education maintained in China by the missionary organizations and to the medical educational work being conducted by the Rockefeller Institute at Peking. These are the elements of Western culture which have given China a real insight into Western civilization and have shown us that Western scientific advancement means more than guns and battle-ships and engines of destruction.

As I have said, the churches have done a great deal for China and the Chinese people. Of the three principal delegates sent to the Washington Conference, Dr. Wang, who is a Christian, Dr. Koo and myself have attended St. John's College at Shanghai, an institution maintained and managed by American missionaries. And so personally all of us have a good idea of the influence of the Church in China. We have been interested in the work of the Federal Council of Churches in behalf of the Conference on Limitation of Armament.

In the field of international politics, the American Open Door Doctrine has given us hope and protection during our period of transition from an ancient monarchical form of government to that of a modern republic based upon the enlightened consent of our people. We appreciate the fact that there are many obstacles along the road to our advancement and achievement in the fields of sovereignty and unity, but the example of the United States will always stand out to us as a shining light in the path of progress.

It required the American people more than three quarters of a century to bring about the unity of their country after achieving independence and the knowledge of their own troubles of the past, are the factors which make the American people of today so sympathetic toward the people of China who are trying to accomplish the same thing for their country.

From the Federal Council of the
Churches of Christ in America,
937 Woodward Building,
Washington, D. C.
Arthur E. Hungerford

(Note to the Editor: This is the first of
our news service of signed articles by prom-
inent men attending the Conference. It was
given to the Federal Council of Churches by
Lord Riddell as he was about to sail for
England.)

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Received P. M., Dec. 16

DEC 15 1921

Mr. Speer

By the Right Honorable Lord Riddell

Representative of the Newspaper Proprietors Association
of London, and Press Liaison Officer of the British
Delegation to the Conference on Limitation of Armament
(Copyright, 1921, by the Federal Council of Churches)

Washington, Dec. 16.---There is only one way to stop war-- the peoples of
the world must determine that they will have peace. If they do, we won't have any
more wars; unless they do, we will not be able to prevent war.

It is very foolish to think you are going to change the world all at once.
One thing to do is to create the spirit of peace among the coming generations.
Teach the children so that when they grow up they will not want war.

The trouble with peace movements in the past and the many attempts to put a
stop to wars has been that they have started at the wrong place. They have started
with statesmen and Governments. It has always been assumed that when resolutions
have been passed the matter was settled.

Since coming to America I have been particularly impressed and deeply inter-
ested in the work of the churches in behalf of peace. Their campaign of educational
publicity through the Federal Council of the Churches of Christ in America has been
one of the most effective pieces of work in behalf of peace that I have seen.
Through the newspapers it has had wide influence and has meant much to the Confer-
ence on Limitation of Armament.

In their nation-wide publicity and educational work they have placed the
responsibility for the success of the Conference on Limitation of Armament on the
individual. It has made each man and woman feel that he or she must act, must work
for peace.

The advertisement (referring to the "Concrete Suggestions" printed on the
back page of the Warless World pamphlet of the Federal Council of Churches and used
in many papers) issued by the churches, in addition to laying on each man his per-
sonal responsibility in the matter, gives definite direction as to what he should
do. For instance, it calls on each person to talk peace and arms limitation and to
ask his parson to preach about it. It places upon the individual the responsibility
of reading about the Conference and of studying it. It calls on him to arrange for
meetings, to get others to attend meetings, to study the situation, and to discuss
the question-- and to act. It advises him to let his congressmen and Government of-
ficials know that he is interested and just what he wants. Nothing could be simpler.

I am reminded of Clemenceau's remarks when he became head of the French
Government during the war and said to the people of France:

"We must all help; then when victory comes, every man, woman and child in
France can say with the soldier in the trenches, 'I too was there.'"

This is the kind of publicity that counts and will get results. The churches
should continue this work and other interested organizations should adopt this plan
of placing the responsibility on the individual. As I said before, when the indi-
vidual men and women want peace we shall have it, and not before. The churches of
America have shown the way.

JAN 11 1921

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SECRETARIES

January 7th, 1921.

Mr. Henry M. Humphrey,
c/o Arbuckle Bros.,
Old Slip and Water St.,
New York City.

My dear Mr. Humphrey,

I thank you very much for the pages from the Journal of Commerce and for your penciled note on the margin of the clipping of December 30th. I agree with you that the Church has a very difficult problem to solve as to its rightful functions and its true duty in such a time of unrest as the present. Fundamentally I presume that the question of the relation of the Church to economic and industrial problems is just the same as its relation to political and social problems. Its primary business unquestionably is to stand for true principles of action rather than for political or economic programs. And yet, it may often be that the only way a principle can be stated is with reference to realities and that the whole question which is embodied in such a principle as "Thou shalt not steal" is a question of what is stealing?

I have the same fear that you have lest mistakes should be made and I trust that the Church may be saved from either blunder, either the blunder of dumbness and impotence when it ought to speak and act or the blunder of foolish speech and harmful action.

Very cordially yours,

RES:C.

Henry A. ...

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JAN 6 09
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Dear Mr. ...

Jan. 4/21

Does the Federal Council

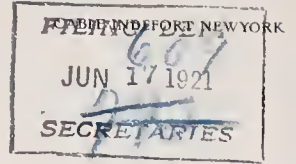
propose to continue
"New Era" basis of

"Reports on Labor" -
like questions, ex
parte and publishing
conclusions of a

Committee in the press
before the report is
published or

accessible. Good Lord
delivers the "check" if that
element is to continue
with ...

Hamilton Holt



The Independent

WITH WHICH IS INCORPORATED

HARPER'S WEEKLY

311 SIXTH AVENUE, NEW YORK

June 13
1921

Dear Dr. Speer:

Thank you so much for your letter of June 11th. I appreciate your kindness in writing me so fully. I rather supposed that the arguments that we frankly discussed that might prove obstacles have turned out to be such. But I thank you for giving the matter your consideration.

Very truly yours

Hamilton Holt

Dr. Robert E. Speer
105 East 22nd Street
New York City

FILING DEPT.
JUN 14 1921
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SECRETARIES

June 18th, 1921

Mr. Hamilton Holt,
311-6th Avenue,
New York City.

My dear Mr. Holt,

At the meeting of the Administrative Committee of the Federal Council yesterday Dr. Macfarland and I reported your generous proposals with regard to the Independent and Mr. Cavert and Dr. Grose reported their conference with Dr. Brown, who could not be at the meeting, but who told them of his talk with you. Everyone present appreciated the spirit of your proposal and the significance of your friendly attitude toward the Council. It was clear, however, that the representatives of the many different denominations and the denominational interests there were agreed in deeming the undertaking on the part of the Council inexpedient, and impracticable. They thought that it inevitably involved just such objections as you and I talked over together and that the attempt at the present time would be unwise on the part of the Council, and I think they thought also that the financial problem involved too much uncertainty and risk. If you could have heard the discussion you would have seen at once that, in view of the necessity of holding together such varied forces as we are dealing with, it would not have been prudent to go forward with the matter.

Dr. Rufus Miller of the Reformed Church in the United States, spoke of an effort which he and some other church agencies were making to provide for just some such journal as he understood you had in mind, and I think it might be worth

Mr. H. Holt, #2.

while if you would communicate with him, and find out whether there was anything in the plans of which he spoke that might be of interest to you. His address is 512 Witherspoon Building, Philadelphia, Penna.

Very sincerely yours,

RES:C.

Warren G. Harding

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MAR 17 1921

SECRET
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C O P Y

March 2, 1921.

Dr. Robert E. Speer.
Pres. Federal Council of the
Churches of Christ in America
Washington, D.C.,

My dear Dr. Speer:

This is to thank you for your letter of February twenty-fourth, and to advise you that it will be laid before President-Elect Harding, as soon as the exigencies of the inauguration period will permit.

Very truly yours,

Charles W. Hood,

Secretary.

APR 27 1921

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SECRETARIES

Clearwater, Florida. April 8, 1921.

Dr. Robert E. Speer,
612 United Charities Bldg.
105 East 22nd Street,
New York, N. Y.

My dear Dr. Speer:-

I am in receipt of your letter of March 31st in acknowledgment of my letter addressed to you and to the members of the New Era Committee and the Executive Commission.

I am pleased to note that you were interested in the matters presented in my letter and that you intend to write further in regard to the same, when you return to your headquarters at 156 Fifth Ave.

You write with particular reference to the work of the Federal Council of the Churches and the necessity of raising money for the administrative expenses.

In reply thereto would say there has been some considerable question in my mind as to the justification of the increase of the budget of the Federal Council at this time, from what it was to a total of \$300,000. It may be that it is through ignorance that I speak. If the principle, which is the foundation stone of the Federal Council, is being properly observed ~~and~~ it is acting as a clearing house or exchange for the various denominations represented therein, I have no criticism to offer. The present tendency and danger, however, of an interchurch or federal council is in its becoming a super-church or of using the funds contributed to it by the churches or by individuals in doing the actual work that should be done by each of the several denominations. Short of organic union it is not the function of such an organization as the Federal Council must be, to act in other respects than as a clearing house and exchange. Surveys that it makes should be available for each of the denominations, and such coordination of these denominations be brought about that the whole work of the Christian church, or of the Protestant Evangelical church can be carried on by the several denominations without overlapping.

In addition, the Federal Council can work as an inspiration and stimulus to the several denominations by its officers and representatives coming in contact with the representatives of these several denominations.

The special interest of our estate has been in the Evangelistic department of the Federal Council. We believe that as the evangelistic ^{work} of the several churches is the outstanding and fundamental work of those churches, that in a Federal Council the commission on evangelism should be the most important department.

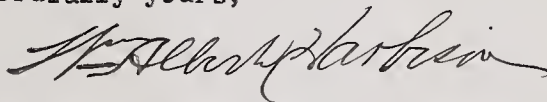
Dr. Speer-----2

It is for this reason that we have been contributing for the last year or two \$1000. annually to the Evangelistic Commission, although we are strongly of the conviction that, properly organized, the Federal Council should owe its financial allegiance not to individuals but to denominational contributions.

We have also been helping a number of other departments of the Federal Council, including the administrative, in smaller amounts during the year, and feel that we are doing ~~xxx~~ our full share as individuals for the work of the Federal Council.

It is a pleasure to know that you are at the head of this work of the Federal Council, and we sincerely wish for you success in the work along those lines that are truly legitimate, and which alone will tend to secure the permanent confidence of the denominations.

Very cordially yours,



APR 27 1921

SECRETARIES

April 25th, 1921.

Mr. William Albert Harbison,
Clearwater,
Florida.

My dear Mr. Harbison,

Your good letter of April 8th referring to the New Era Committee and also to my letter regarding the Federal Council of the Churches has been received. We missed you very much at the last meeting of the New Era Committee this week, which was I think a very good meeting.

You will have heard no doubt of Dr. Halsey's death, which occurred on Wednesday after a very brief illness. It is a very great loss. I have never met anyone more unselfishly devoted, more pure-hearted and loyal than Dr. Halsey. For more than 20 years he has given the Foreign Mission Cause the richest and most loving service that a man could give.

With regard to the Federal Council I wish you might have been present last Thursday at a conference which lasted some four hours between ^{the} ~~the~~ Committee of the Council and ^{the} ~~the~~ Committee of the Lutheran Church. This new and powerful Lutheran body, made up of three of the largest separate Lutheran groups, is very anxious to relate itself to the Federal Council, and yet it has a large element of foreign speaking people who are very slow and conservative and who cannot be hurried too fast into cooperative relationships. It was clear to every one, however, at the Conference Thursday that some plan could be worked out by which in a large measure for the present, and in full measure for the future, happy relations could be established. I think that the conference would have reassured you altogether with regard to any fears that the Federal Council might become a super-church or undertake to do the work of the Churches for them. It is clear in its

purpose and understanding of itself that it will be and do nothing of the kind. If it were to be such a body, \$300,000. would be a very inadequate sum. That will not suffice to cover the actual cooperative work which is now waiting to be done, and much of which will have to be slighted because there will be no possibility, I fear, for a long time yet to get a budget of \$300,000. I think you know Mr. John J. Egan, of Atlanta, one of the best laymen of the South, and Chairman of the Federal Council's Commission on the Negro Church's Interrelations. I wish you would talk with him sometime and see how much the Churches of the South would like to have done by that Commission at once. If it were done it would take two-thirds of the entire proposed budget of the Federal Council. Likewise in the Evangelistic Commission, Dr. Good is doing noble work in the field, but the secretaries of the denominational evangelistic Commissions themselves are urging the appointment of someone to work with Dr. Good as the central agent for all our denominational Commissions and their plans. I wish you could stop on your way back from the South in Washington and visit the National Catholic Welfare Council, and look into their plans, especially their publicity plans, and then reflect on how weak and backward our Protestant Churches are in comparison, and we have no agency that we can use in that field to do what ought to be done, except the Federal Council. I might go on to speak of other needs that we simply are not meeting at all now, with great consequent loss to our Churches.

When you come back I wish you would go into the budget thoroughly with Mr. Glenn & Dr. Macfarland and note not only how the proposed budget is to be spent, but what risks it leaves wholly unprovided for.

I have been reading again your letter to me on the organization of our Church which I see was published in the Presbyterian. As I gather, we have now three approaches to the solution of this problem. First, The General Assembly's Committee on the Consolidation of the Boards, of which Dr. Stone is Chairman. The second, is The Budget Committee of the Executive Commission which I believe plans to bring in

Mr. Wm. A. Harbison -3-

some new proposals. The third is The New Era Committee itself. There is perhaps some danger in having so many different cooks at work on the broth. Perhaps the General Assembly will simplify the situation at its coming meeting.

My conviction is very clear as yours is, that we do need in our Church some central body that will study the Church's life and provide the General Counsel and direction which the whole body needs. We need also cooperative work on the part of our Boards in promoting the missionary education and giving of the Church. I think a clear question which has not been adequately considered is as to whether these two things should be confused, as there has been danger that we might confuse them, either in the Executive Commission on the one side, or in the New Era Movement on the other. I tried some time ago just for my own peace of mind to survey the situation and wrote out the enclosed statement. Before showing it to anyone else I gave it to Dr. Foulkes, that he might criticize it, and comment upon it. I have shown the original statement and his comments to perhaps half a dozen friends. Perhaps you would like to read them. Will you please do so just for your own personal information and return them to me?

Very cordially yours,

res/ms

AUG 2 1917

SECRETARIES

July 30th, 1917.

The Rev. Frank Mason North, D.D.,
150 Fifth Avenue,
New York City.

My dear Dr. North,

I am leaving town this afternoon but am under the impression that you have been expecting some further word with regard to the subject that we have talked about the last fortnight.

I think I see now, as you pointed out the other day, that the only thing that you can do is to appoint a Committee or Commission on the War Work which will coordinate and assist the activities of the various bodies represented in the Federal Council of the Churches. The work which this Commission will represent can be helped, as you suggested, and its work brought into closer relationship with the work of the Y.M.C.A. and the Y.W.C.A. through the presence on this Commission of representatives of those bodies, either through the Administrative Council or by the addition of other men. This arrangement will secure in part the end desired. But it will still leave, I think, the necessity of coordinating in some simple way the work of the three bodies, namely, this Commission of the Federal Council, the War Work Council of the Y.M.C.A. and the War Work Council of the Y.W.C.A. This could be effected by three small committees, representing each of these bodies as Committees of the Conference. The War Work Council, through its cooperating Committee, of which Bishop Wilson is Chairman, and the Federal Council already have such small committees. These committees might be rearranged, perhaps, and the War Work Council of the Y.W.C.A. invited to appoint a corresponding committee. I should think that five members each would be enough on these three committees.

With regard to the Federal Council Committee, I do not think that I can

7/30/17.

or ought to consider accepting the Chairmanship, and I think the problem of its organization on the basis suggested above is quite simple. As you know, my opinion is that the Committee which Dr. Adams/^{Brown} has now got together should be the working nucleus of the larger committee. If you want a Presbyterian for Chairman of the larger committee, I would suggest your getting Dr. Marquis, the last Moderator of our General Assembly, who is to be the chief Secretary of our Board of Home Missions. If you keep Dr. W. A. Brown as Chairman of the Executive Committee of this larger committee, then you will want some other denomination represented in the Chairmanship, and I would suggest such names as Dr. Herring, or Dr. Patton of the Congregationalist, President Demarest of Rutgers, of the Dutch Reformed, Dr. Harry E. Fosdick of the Baptist, or that you accept the post yourself - which would be the best arrangement. If you are not willing, then, I should think the best thing would be to get Dr. Fosdick, and to acquaint him thoroughly with all the intricacies of the problem. If he is not available, then Dr. Herring would be an admirable man.

I am perfectly willing to serve as a private in the ranks on the committee, and on a small committee of conference with the other bodies. I am already a member of a conference committee of the War Work Council. This smaller conference committee, made up of five from each group could appoint its own chairman.

I believe that this plan will be better than attempting a great committee which will purport to be the comprehensive and all embracing committee directing the religious work of all agencies. No one has authority to appoint such a committee, as you pointed out, and it probably can not be done.

As regards the main thing, namely, to correlate the threatened divisive movements of the denominations, Dr. Brown's Committee has already done the work admirably. I would continue it with him as Chairman. He is a sincere and unselfish man, and while there might be ecclesiastical objections to having Dr. Fosdick as Chairman of the whole Committee and Dr. Brown as Chairman of the Executive Committee

Rev. F. M. North, #3,

7/30/17.

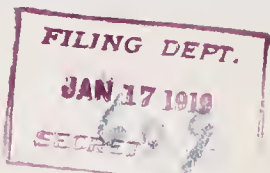
that objection would not lie against the combination of Dr. Herring and Dr. Brown, and I believe this war situation is a good time for us to rise superior to some of the old divisions.

With an assurance of deep ^{regard} and always enlarging affection for you, I am,

Very faithfully yours,

RES:C.

Chas S Macfarland



RECEIVED

JAN 3 1918

Mr. Speer

"ACHRAY"
MOUNTAIN LAKES
NEW JERSEY

New Year's Eve 1918

Dear Mr. Speer

I am unued to send you
a word of my deep appreciation
of all that you have done & are
doing to bring new strength to
a great movement in which
I have borne a part so much
beyond my capacity & strength.

Whatever readjustments
the coming year may bring I shall
hope to pray that you may
continue always to lend your
great strength & your sympathetic
constructive help.

Your help, whether by way
of support or criticism, by the furtherance
or the prevention of action, will be
sought & gratefully welcomed, by

Yours
Charles S. Macfarland

AUG 13 1918
607

July 8th, 1918.

The Rev. Albert G. Lawson, D.D.,
105 East 22nd Street,
New York City.

My dear Dr. Lawson,

Your kind note inviting me to the meeting of the Administrative Committee of the Federal Council on July 11th has been received. I am sorry it will not be possible for me to accept your kind invitation as I have to be in Clifton Springs that day at the Annual Meeting of the Board of Trustees of the Sanitarium.

Very sincerely yours,

RES:C.

Sidney L. Gulick

105 EAST TWENTY-SECOND STREET
NEW YORK CITY

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MAR 15 1918

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SECRETARIES

RECEIVED

MAR 7 1918

Dr. White.

TW

February 28, 1918

Rev. Stanley White, D.D.
156 Fifth Avenue
New York City

My dear Dr. White:

You no doubt know of the Student Christian Literature Supply Society of Kyoto, Japan. I enclose a copy of the last printed statement that has come to hand.

Please note especially the opportunity that is opening to place Christian literature into the hands of government school teachers. This is extraordinary and should be utilized.

I have conferred with a friend in regard to the matter who agrees to contribute \$500 toward this work, if I can secure a similar sum from other sources. I am accordingly writing to the secretaries of a number of Foreign Mission Boards having work in Japan, asking if they cannot each provide \$50 or at least \$25 for this work.

Hoping that this may be possible, I am,

Very sincerely yours,

Sidney L. Gulick

SLG-NF
Enc

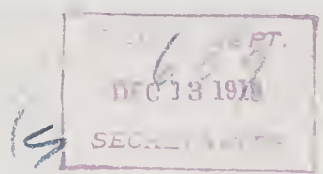
Wm Adams Brown

RECEIVED

DEC 11 1918

Mr. Speer

UNION THEOLOGICAL SEMINARY
BROADWAY AT 120TH STREET
NEW YORK



December 9th, 1918.

The Rev. Robert E. Speer, D. D.
156 Fifth Avenue
New York, N. Y.

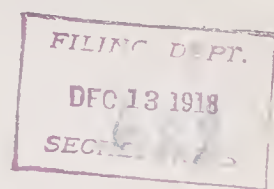
Dear Robert:

I send you for your information a copy of a letter received from Dr. Merrill some days ago. I have been thinking a great deal of the whole problem of reorganization and my ideas are little by little forming themselves along lines of which some time in the near future I shall want to have the opportunity of talking with you quietly at length.

Yours sincerely,

Wm Adams Brown

(COPY)



November 21, 1918.

Dear Will:

In a talk I had with Atkinson this afternoon he mentioned speaking to you as to the possibility of getting Dr. Boynton to undertake the Executive headship of the Federal Council. I think better and better of the suggestion as it lingers in my mind. I have had some occasion to test Boynton, and I admire him immensely. He is a good "mixer," a "jollier," yet firm and self-reliant, and with a good deal of manhood and ability back of it. He is persona grata with the conservative forces, and yet quite in sympathy with progressive ideas. I think we would find it hard to get a better man. I would really rather have him in many ways than King, rather even than Gilkey.

This is, of course, just an expression of opinion.

Yours faithfully,

William Pierson Merrill

Atlanta City 2/7. 85

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SECRETARIAT

COMMITTEE ON MATTERS CONCERNING THE CONSTITUTION
AND ORGANIZATION OF THE FEDERAL COUNCIL

Dec 10 18

(S)

Your Committee would bring its report before the Executive Committee in the form of a series of questions, the answer to which may determine our policy for the future.

These are questions which have arisen many times during the past two years, whose experiences have called for such rapid development in the executive and administrative aspects of the work of the Council with and in behalf of its constituent denominations and with other religious forces.

1. Do the Evangelical Churches of America want the Federal Council to be a body which may not only serve as a common ground for consultation, but which, when such conference arrives at a common conclusion, may speak and act authoritatively for them all?

In the more normal experiences preceding the war, the course of the Council was usually clear, and its actions as a representative body have received the general approval of the constituent bodies. The apparent demand for such exercise of a representative character, during the war, has been and is increasingly frequent.

2. Is the Council, as now constituted by its constituent bodies, adequately representative in its constitution?

Upon this question there is some difference of judgment. Some would answer that it is so constituted and that all we need is the sympathetic encouragement of the denominations in the discharge of this mission.

Others take the ground that such a representative character has been given to the Council only upon matters upon which the constituent

bodies have previously expressed an identical or common judgment.

3. Are the members of the Council so elected that the Council may act authoritatively in behalf of the churches, within whatever may be the realm of its action?

To this question there may be two answers. First, that they are so elected and Second, that however this may be in theory, the denominations in fact, do not constitute their members with sufficient concern to make it so in reality.

4. Is the Executive Committee so constituted that it may act for the Council and therefore for the churches?

It would probably be said that this is the case in theory, but that the relationship has not been sufficiently fixed in the consciousness of our constituency.

5. Is the Administrative Committee adequately representative

- (1) Of the Executive Committee?
- (2) Of the Commissions of the Council?
- (3) Of the Churches and especially of their active working boards and committees?

This question is the more urgent in relation to the latter part of it.

6. Are the Commissions, which do the work of the Council, adequately representative of the related boards and committees of the denominations?

This is a pressing question.

All of these questions give rise to the general one before us:

How may we so strengthen the constitution and organization of the Council as to make it, in the fullest degree, representative of the denominations, their boards and committees, leaving sufficient autonomy to the denominations ~~in~~ in relation to the Council, and to the boards and committees in relation to the Commissions of the Council, while at the same time maintain-

ing a unified body in the Council itself, with a strong central administration and with strong departmental administrations, each fulfilling its mission, so that the whole strengthens the parts and each part contributes to the whole?

This general question is one which involves serious consideration by two elements, the denominations in their judicatories, and the missions and other boards and committees of the denominations.

This in turn gives rise to the question of relationship with the interdenominational organizations which are made up of these boards and committees. Can there be such a relationship between them as will leave them with adequate autonomy and yet constitute them as a unified force?

Passing from this realm, which relates entirely to the Christian forces constituted denominationally, we may consider the question of such a relationship with the various voluntary organizations which, while not officially representing the churches are nevertheless recognized as fully representing the Christian people who make up the churches.

May we look towards some unification of all these evangelical forces?

Lastly comes the question of the Local Federations of Churches which the Council has recently been so successful in creating.

May these Federations have a relation of unity

1. To the denominations?
2. To the Council?

Perhaps the most important question of all is: Are the evangelical churches and forces of America ready for some such strengthening of their unity of conference and action upon matters which are clearly of common obligation?

DEC 28 1918

609
SECRETARIES1918
THE INTERCHURCH A. M. S. EMERGENCY CAMPAIGN.

An after-war emergency fund approximating \$20,000,000 is to be raised early in 1919 by twelve of the leading protestant denominations of the United States.

The unique lesson of the war is the imperative need for united action in all great enterprises. The churches are showing their appreciation of this new age spirit in planning together to present the needs of their emergency reconstruction work to the public. Many of the religious leaders of honest vision say that the moral and educational value of such a cooperative campaign, in its effect on the churches and their communities, will be of even greater importance than the financial return.

Just as the churches have had to meet numerous special appeals for war work, so the sudden coming of peace has brought to a focus many insistent demands that call for instant action. Most of the protestant church buildings in the European war area are in ruins, as are the parsonages, schools and seminaries. As the members of these congregations have been scattered abroad, many of them losing their lives as well as their property, American churchmen feel that they can do no less than restore to these devoted people the buildings and equipment for their worship. The situation also calls for a great enlargement of the orphanage, hospital and educational work, not only in Europe, but in the Balkans, Armenia and Syria. These opportunities for service are all the more vivid on account of the increased friendliness to America and ^{to} the American ideas throughout the world.

In the United States the work of reconstruction among the churches is assuming many new and interesting phases. Multitudes of local congregations are lamenting their lack of equipment for the broader social program which war conditions have stimulated, particularly in camp communities. Various bodies are already taking up new work in industrial centers and among the negro population. It is certain that the churches are feeling an enlarged sense of their responsibility as community leaders, and will try to measure up to this, especially

in view of the needs of the returning troops. For some time there will be need to sustain the work done by army chaplains and camp pastors in maintaining the morale of the troops during the trying period of demobilization.

Church colleges that for the brief duration of the Students Army Training Corps reached so enlarged a constituency, are not now content to drop back to their diminished enrollments, but are anxious for means to enable them to keep the promising young men of the Army Corps in their student bodies. Indeed the war and the peace that has followed it, with its new emphasis on world democracy, have aroused the Church to so many new fields for endeavor that it would be impracticable to attempt to enumerate them.

The Interchurch After-War Emergency Campaign, as the movement to meet these needs is now called, has been under consideration by representatives of the churches for several weeks. As each body has its own separate time and system for raising funds, with individual methods of organization and jurisdiction, the problem of coordinating these for a united campaign has been exceedingly complex.

The urgency of the needs for funds to meet the emergencies arising from the reconstruction and demobilization period and the desire on the part of Christian leaders to work in harmony in meeting this problem that confronts all the churches, have alone been able to overcome the numerous practical obstacles to a joint campaign.

Already the Methodists have launched their Centenary Movement to raise \$80,000,000 in five years, and the Presbyterian New Era Movement is under way to provide a fund of \$75,000,000 for the world-wide work of the denomination. In spite of their already full programs, these bodies will join the Interchurch campaign to raise approximately \$5,000,000 each for war reconstruction work, to be divided equally between the rehabilitation of the war-stricken churches, orphanages

and Christian schools of Europe and the meeting of church war emergency needs in the United States. Other churches that will participate in the campaign are the Northern Baptists, the Disciples of Christ, the Congregationalists, the Lutherans, the Protestant Episcopal Church, the Reformed Church in the United States, the United Evangelical Church, the United Presbyterian Church, the Christian Church and the United Brethern.

A few of the denominations named have not yet fixed upon the exact amount of their budget for the campaign, but it is already apperent that the total for the twelve will not be far from \$20,000,000.

The committee back of this joint drive has for its chairman Bishop Theodore S. Henderson of the Methodist Episcopal Church. The Vice-Chairman is the Rt. Rev. Theodore I. Reese, of the War Commission of the Protestant Episcopal Church. Among the other members of the committee are Rev. Alfred Williams Anthony, of the Home Missions Council, Rev. Williams Adams Brown, Secretary of the General War-Time Commission of the Churches, Rev. Henry A. Atkinson, Rev. F. P. Haggard, Hon. E. F. Hilert, Mr. E. M. Bowman and Mr. James M. Speers.

The date tentatively set as most likely to meet the convenience of all the cooperating bodies is the first week of February. At that time each local church of all the participating denominations will canvas its own membership. The general promotion of the drive will be under joint direction in the various counties, towns and cities and each congregation will send its receipts to its own denominational treasury. A campaign director of wide practical experience will be called to head the work of organizing the drive. The publicity will be in charge of Mr. Ivy L. Lee, who has so successfully managed that phase of the recent campaigns for the American Red Cross.

Worth M Tippy

THE FEDERAL COUNCIL
REV. FRANK MASON NORTH
PRESIDENT
REV. CHARLES S. MACFARLAND
GENERAL SECRETARY
ALFRED R. KIMBALL
TREASURER

RECEIVED

APR 23 1919

Mr. Speer

FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA
COMMISSION ON
THE CHURCH AND SOCIAL SERVICE
105 EAST TWENTY-SECOND STREET
NEW YORK

6-77
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April 21, 1919

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WILLIAMS, JOHN
WILLIAMS, WHITING
WOLLE, REV. E. S.

Rev. Robert Speer
150 Fifth Av.
New York, N.Y.

My dear Dr. Speer:

I am enclosing a copy of a memorandum concerning
the work of the Joint Committee on Social Hygiene, which I
think you may be interested in reading.

Sincerely yours,

Worth M. Tippy

H

MEMORANDUM

FILING DEPT.

APR 29 1919

April 7, 1919

SECRETARIES

FROM: Worth M. Tippy
TO: Mr. Harold Tryon, General War-Time Commission of the Churches
Re: Request for Information about the Work of the Joint Committee on Social Hygiene

As Secretary of the Commission on the Church and Social Service, I was called to Washington in October, 1917, by Colonel Snow of the Public Health Service, to consult with the Committee for Civilian Cooperation in Combating Venereal Diseases, of the Council of National Defense, on the possible cooperation of the churches in the campaign of the Government for the control of venereal diseases. Repeated trips were made to Washington for this purpose, in one of which an entire afternoon and evening were spent in conference on the subject with a group of officials which included Colonel Snow, Captain Wilson, Dr. Rachel Davis, Colonel Sawyer and other officials. Shortly after this conference I was made a member of the Committee for Civilian Cooperation. A preliminary program of cooperation was finally outlined, a copy of which is included with this memorandum.

While in Rochester, Minn. in February 1918, I came across Dr. Stokes' volume, "The Third Great Plague." Through Dr. Will Mayo I was enabled to meet Dr. Stokes who possesses rare ability to write to the people. Coming back to Washington I recommended that this volume be reissued in an inexpensive edition, that a program for the cooperation of the churches should be included, and that it should be mailed to every minister, priest and rabbi in charge of a congregation in the United States, as a preliminary educational document for the clergy. This recommendation was received with favor, but inasmuch as the book did not represent the Public Health point of view, Dr. Stokes was brought to Washington and a new volume was produced. I was asked to write the chapter on the cooperation of the churches and Dr. Snow has written an introduction. This book is about to be issued in an edition of 100,000. A copy of the chapter "The Place of the Church in the Control of Venereal Diseases," is appended.

At his request, arrangements were made for Colonel Snow of the National Museum and representing the Surgeon-General, to come to New York and show the film, "Fit to Fight," to the clergy of greater New York, in Aeolian Hall. The hall was given free of cost by its management. The purpose of this exhibition was to secure the criticism of the clergy looking toward the use of this film in churches.

Up to the time of the organization of the Joint Committee on Social Hygiene in July, 1918, this work was carried on by the Commission on the Church and Social Service, later jointly by the General War-Time Commission and the Commission on the Church and Social Service, represented by the Joint Committee on Social Hygiene.

As soon as the general outline of cooperation by the church had been formulated, we next took up the place which it should have in the educational work of the Sunday schools with adolescents. Rev. Benjamin S. Winchester, Chairman of the Committee on Religious Education of the Federal Council was brought into conference. He arranged for a special visit of the Lesson Committee of the Sunday School Council to the Public Health authorities in

Washington, and at our suggestion Catholics and Hebrew representatives were brought into the conference. Dr. Winchester made two or three visits to Washington in this work and the matter has gone forward uninterruptedly.

At about the same time, Miss Maude Miner came to the Commission on the Church and Social Service requesting the assistance of the churches in the care of wayward girls who might be sent from the cities back to rural communities. Dr. Winchester and I brought her before the Lesson Committee, and as a result of the conference, the lessons for adolescents were rewritten to include educational material dealing with the problem and recommendations for the pastoral care of wayward young people by pastors, teachers and leaders of clubs. This work also is being carried forward partly by the Joint Committee on Social Hygiene and partly by the Commission on the Church and Social Service.

It has not been possible as yet to secure satisfactory meetings of the Joint Committee on Social Hygiene, but the Chairman and the Secretary have been in frequent consultation and serious efforts have been made to bring the Committee together. We have also been looking for a permanent secretary to be recommended to the Committee as soon as funds from the Interchurch Emergency Campaign budget are known to be available.

APR 29 1919

CAMPAIGN FOR SEX MORALITY AND CONTROL OF VENEREAL DISEASES SECRETARIES

Church Section

I. Education of the Clergy

1. Mail to every minister, priest and rabbi, as early as possible, a booklet to include:

- a. An introductory letter, not a preface, on inside front cover explaining the desire to have the minister study the book as a preliminary to the campaign.
 - b. A preface the thesis of which is, venereal diseases can be brought under control.
 - c. A treatise or source book, on the venereal diseases: historical nature of, treatment, necessary public health measures.
 - d. An Appendix covering the program of the church in the campaign.
2. National, regional and local church gatherings.

There are several hundreds of these gatherings annually. We have the lists, dates, officers, etc., in the Federal Council office. The problem is, either this year, or this fall and next year, to go to these systematically with speakers, exhibits, literature for sale and for distribution. These conferences must be arranged in advance and are very important. While aimed at ministers they will reach thousands of lay delegates.

II. Program for the Churches on Sex Morality and Control of Venereal Diseases

1. Educational

- a. The education of adolescents in social hygiene, as a part of the church's religious education.
- b. Education of public opinion by the pulpit, in men's clubs, women's societies, adult and adolescent Sunday School classes, parish calendars, and papers.
- c. Religious and moral ideals.

2. Community effort.

- a. Abolition of segregated areas.
- b. Humane treatment of prostitutes.
- c. Clinics, hospital facilities, publicity about these facilities,

securing legislation, creating sentiment to enforce laws. The church will be very effective if properly utilized. The churches of a community should be approached first, by the Federal Council and through local federations; second, by state and local boards of health or officers conducting state and municipal campaigns.

- d. Safeguarding marriage by the requirement, at first voluntary but later enforced, of certificates of freedom from venereal infection before marriage.

III. Protestant Catholic Jewish Organization

It is quite vital to secure the cooperation of each of these bodies. The Protestants are united in the General War-Time Commission of the Churches of the Federal Council of the Churches of Christ in America; The Catholics in the National Catholic War Council; the Jews in the Jewish Board for Welfare Work in the U. S. Army and Navy. Cooperation should be secured through these agencies.

IV. Cooperation with Canada

I met the social service secretaries of the Canadian churches in Toronto on Wednesday, April 17. They are disposed to organize the Canadian churches for a simultaneous campaign. I also saw Dr. Bates of the Canadian army medical service who is organizing a Canadian national campaign. He is very anxious to make the effort continental.

Submitted by Worth M. Tippy and adopted
in principle.

THE PLACE OF THE CHURCH IN THE CONTROL OF VENEREAL DISEASE

APR 29 1919

SECRETARIES

By Rev. Worth M. Tippy
Executive Secretary of the Commission on the
Church and Social Service.

We are in the beginning of a great national effort to bring venereal diseases under control, and to finally eradicate them, to eliminate segregated vice districts and prostitution, to provide for the treatment of infected persons, to educate our youth away from the sins which lead to these dread plagues.

The place of the church in this effort is being worked out by representatives of Catholic, Hebrew and Protestant bodies cooperating with the Public Health Service. But we have yet to learn by actual experimentation what to do in detail, except as the churches in certain communities have done valuable pioneer work. For example, in Cleveland, Ohio, the Federation of Churches took the initiative in closing the segregated vice district, working very sensibly and cooperatively with the city administration. It then gave attention to scattered vice and the humane care of such prostitutes as were willing to lead better lives. Within the last two years it started a movement for the treatment of infected persons by the city and by hospital clinics. It saw that advertisements against quack medicines and for scientific treatment were put in places where they would be sure to be read. Twelve thousand such cases are passing annually through one hospital alone in that city. This experimentation covers a period of five years, and is exceedingly valuable.

One can see that the church will be most influential in the following particulars:

1. The educational power of the pulpit to break down the conspiracy of silence, to arouse the people to the menace and to lead them to action. If a pastor hesitates to speak openly from his pulpit, he may address his own sex and arrange special meetings for the women of the congregation.
2. The religious education of the Church: including instruction in sex ideals to adolescent boys and girls; the training of young men to become good husbands and fathers, as well as the training of girls to be good wives and mothers; a personal care by pastors, teachers and leaders of clubs over young people who manifest tendencies to indiscretion; educational work with parents assisting them to train their children.
3. A share in the community effort. A church is a considerable community force, and the pastor is its leader. The churches of a community, if working intelligently together, can do what the Cleveland Federation did. They are in a position to join effectively in agitation for the closing of segregated districts, the humane care of prostitutes and the treatment of infected persons.
4. The influence of the church will always be strongest in the field of sex morality. Let us hope that the school will give scientific instruction to our youth and that the church will lift this effort to the planes of the spiritual and the beautiful.

Whenever I think of the church in relation to such a national movement as this, I remember that there are in the United States 220,000 churches, 135,000 ministers, priests and rabbis in charge of congregations, 21,000,000 Sunday School pupils, 42,000,000 actual members of churches, and several millions of adherents who had been trained in the churches and are in sympathy with their work. The possibilities of this great force, once aroused and acting unitedly, are very large and with every effort to secure its cooperation.

(Copy of the Chapter for Dr. Stokes' book
"The Third Great Plague.")

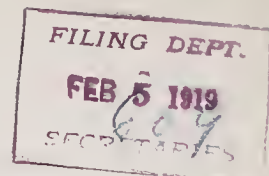
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JAN 23 1919

Mr. Speer

CHARLES STELZLE
METROPOLITAN TOWER
ONE MADISON AVENUE
NEW YORK CITY

78



TELEPHONE
Gramercy 3879

January
twenty-second
1919

Dear Robert:

You know how important it is at this critical period in the industrial situation, when workmen are being appealed to with a radicalism which means disaster to all concerned, to help direct, in a sympathetic and intelligent fashion, the thinking of the workers in our shops and factories.

I am asking some of the leading men in America to write brief messages of from twenty to forty words which should be thoroughly human, with heart interest, perhaps containing pathos or humor, which are to be displayed on specially prepared Bulletin Boards which will be read by a million workmen in scores of industrial plants all over the country.

May we have such a message from you?

Already such men as Charles M. Schwab, Dr. Henry Van Dyke, General Leonard Wood, Dr. John R. Mott, John Wanamaker, Judge Ben Lindsey, David Warfield and Douglas Fairbanks have written messages for us.

Isn't there something you would like to say to a million workers - something about team work, personal efficiency, loyalty to employers, helpfulness toward others, American citizenship, personal religion, home life - or whatever else you may have in mind?

These messages will be displayed by the Elliott Pictorial Welfare Service on Bulletin Boards which also contain enlarged Underwood and Underwood photographs of world-events which are changed daily. I know of no more effective method for reaching so large a number of workmen than through this service.

Won't you write a signed message of cheer and encouragement for these workers?

Sincerely yours,

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Charles Stelzle

What we want in a new world, we can have it if you are willing to put the price paid

The price is hard thinking, honest work, fair-mindedness, ~~confidence in our fellow men~~,

pride of character, freedom and faith in God and man.

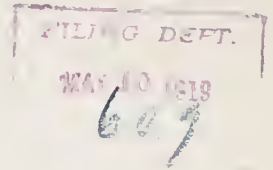
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MAY 2 1919

Mr. Speer

Charles S. Macfarland

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA



OFFICE OF THE GENERAL SECRETARY
105 EAST TWENTY-SECOND STREET
NEW YORK

WASHINGTON OFFICE
1112 WOODWARD BUILDING

April 30, 1919.

Dr. Robert E. Speer
156 Fifth Avenue
New York City

My dear Dr. Speer:-

I inclose herewith two statements which were approved at a joint conference of representatives of the Federal Council and of the Executive Committee of the Interchurch World Movement.

You will note by paragraph eight of the document entitled "The Federal Council of the Churches of Christ in America and the Interchurch World Movement," that these statements are to be conveyed to the Secretaries of the Federal Council and the Interchurch World Movement.

You will note under paragraph five that the Commissions of the Federal Council are requested to arrange their plans on the basis of the principles set forth in this statement.

The statement has not been made public but is for the guidance of those immediately concerned.

Sincerely yours,

Charles S. Macfarland

MAY 10 1919

SECRETARIES

April 23, 1919

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
AND THE
INTERCHURCH WORLD MOVEMENT

1. The chief danger to Christian Unity at the present moment is the confusion which results from the lack of coordination between different and unrelated movements and agencies in its interest. Among these agencies the Federal Council is the one body constituted by the action of the denominations themselves, and holds a place of central responsibility. It is important, therefore, that its relation to the Interchurch World Movement should be clearly defined and its distinctive sphere of activities be safeguarded.

2. The Federal Council is a permanent organization, ecclesiastically constituted by its Constituent Bodies who have delegated to it specific clearly defined purposes to promote the spirit of fellowship, service and cooperation among them. The purposes are set forth in its Constitution and by-laws as follows:

"To express the fellowship and catholic unity of the Christian Church. To bring the Christian bodies of America into united service for Christ and the World. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life. To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

The Federal Council's relationship with the denominations is securely established and its work has extended to many important affairs of the churches. Its promotion of the past ten years has been the chief factor in making possible such a movement as the Interchurch World Movement and it should be an important factor in conserving the work of that movement. It furnishes the background of such movements.

The Interchurch World Movement is a cooperative movement, which is organized for the purpose of making a thorough survey of home and foreign missionary work, of educational, of Sunday School, and other phases of Christian activity with the purpose of securing resources of men and money for the accomplishment of the whole missionary task of the church. It is a volunteer or semi-volunteer movement, rather than an organization in the same sense as the Federal Council.

The Federal Council represents distinctively the denominations. Its main objective is federation.

The Interchurch World Movement, in so far as it may be regarded as representative, is representative of boards, movements and agencies which have to do with the particular phases of work undertaken by it. In the main its objective is missionary work, when the word "missionary" is used in its largest implications.

3. If the program of the Interchurch World Movement is carried out, as indicated by its general plans, it should strengthen the Federal Council, and the entire cooperative movement for which the Federal Council, in a peculiar way, stands.

The Federal Council can greatly help the Interchurch World Movement.

4. The constitution and organization of the two bodies are so different that each should maintain its entire independence of the other, organically.

Some arrangement should be made, however, whereby all duplication and interference should be avoided and whereby each shall contribute to the strength of the other. Otherwise, both would be impaired and the whole cause would suffer.

While the Interchurch World Movement is distinct from the ecclesiastical organizations and does not include them, its work should stimulate the ecclesiastical bodies, especially in the direction of federation.

It is recognized that the relation of the Interchurch World Movement to the ecclesiastical organizations of the churches must be determined by the Church bodies themselves and that their advice will of course affect any relation of the Federal Council in representing the churches.

5. The Interchurch World Movement will necessarily have special relationships with certain Commissions of the Federal Council, such as the Commission on Interchurch Federations and the Commission on the Church and Social Service and others. Such relationships as these should be carefully considered and determined upon.

There should be conference between such Commissions and similar departments of the Interchurch World Movement to prepare a working plan on the basis of the principles set forth in this statement.

6. There are certain areas of work covered by the Federal Council and certain representative capacities and relations which should not be disturbed by the Interchurch World Movement and these should be considered and determined.

7. In its financial campaign the Interchurch World Movement should take into account its affect on the financial support of the Federal Council and arrangement should be made whereby the Federal Council shall be protected.

8. That any question of interpretation of the two documents presented by the Federal Council and the Interchurch World Movement be referred to the two secretaries, Dr. Macfarland and Dr. Taylor, and that sufficient copies be sent to each secretary for the staff members of each organization.

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Relation of the Federal Council of the
Churches of Christ in America
thru its Commission upon Interchurch
Federations to the
Interchurch World Movement

In view of the fact that the Federal Council of Churches has been officially directed to give attention to the development of local and state interchurch councils or federations, and in view of the fact that the Interchurch World Movement must of necessity carry on practically all its field work thru groupings of the same character, the relationship of the two at this particular point becomes one of fundamental importance. The following is the understanding of this relationship as developed in a conference in which Dr. Charles S. Macfarland, General Secretary of the Federal Council, Dr. S. Earl Taylor, General Secretary of the Interchurch World Movement and Mr. Fred B. Smith, Chairman of the Commission on Interchurch Federations of the Federal Council and also Chairman of the Convention Committee of the Interchurch World Movement, participated:

First: Both the Federal Council and the Interchurch World Movement are seeking earnestly and sincerely the development of permanent interchurch councils or federations in the states, local communities and cities of the whole country, and in view of this common desire, an unusual intimacy is to be maintained upon this point.

Second: The Interchurch World Movement, whenever it approaches any given state, town or city, will seek to discover what cooperative movements already exist among the churches in these places and where they are of a worthy, comprehensive type, will in every case seek to cooperate with them. One of the following methods being pursued as the special issues may seem to warrant:

1. The Interchurch World Movement in that state, city or locality to be carried out by the existing federation.
2. The existing federation will appoint a special committee to carry out the plans and purposes of the Interchurch World Movement.
3. The existing federation to exercise its good office in calling together an adequate group of representatives of all the Churches and all the Christian agencies for the purpose of organizing a special Interchurch World Movement Committee.

Note: These principles have been observed in the platform and pamphlet utterances of the Interchurch Movement.

Third: The Federal Council of Churches, thru its Commission on Interchurch Federations, and indeed, thru all of its Commissions, on its part, will seek to protect the large interest of the Interchurch World Movement from being placed in the hands of inadequate federations and thru them subjected to executive leadership which would be impossible upon the larger program. This in recognition of the existence of some so-called federations which have really never functioned and are in the hands of incompetent leaders.

Fourth: Both the Federal Council of the Churches of Christ in America and the Interchurch World Movement will seek during the process of the work to eliminate sentiment, or special anxiety concerning prerogatives, and to work unitedly for the best interest of the Kingdom of God and the larger program of permanent cooperative effort in Protestant Christianity; each being ready to modify plans at any time when this larger ideal seems to demand such revision.

JUN 20 1919

609
SECRETARIES

June 21st, 1919

The Rev. C. S. Macfarland, D.D.,
105 East 22nd Street,
New York City.

My dear Dr. Macfarland,

I know the Rev. Sidney S. Conger very well and suggested to him that he might go over to you with regard to any of your needs. Mr. Conger has done an energetic and successful piece of work as pastor of the Union Church in the Panama Canal Zone and later as one of the Y.M.C.A. workers in France. The War Work Council officers speak in high terms of the success of his work there. He is full of energy and vigor and likes administrative undertakings. He is no lover of shams or hocus pocuses and would not be very patient with what he believed was foolishness. But he has a fine spirit, full of charity and I have known him ever since we were students together at Princeton and value him as a warm friend. He is genuine and true. My answer to your inquiry would be favorable in every way with the one suggestion that we should consider with him the need of solicitude not only not to trample on corns but also to be able to discern where they are so as to avoid them. In your particular business they are very numerous.

Very cordially yours,

RES:C.

Charles S Macfarland

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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JUL 8 1919
SECRETARY

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church
in North America
Churches of God in the U. S.
(General Eldership)
Congregational Churches

Disciples of Christ
Friends
Evangelical Synod of N. A.
Evangelical Association
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Commissions on
Christian Unity and Social Service
Reformed Church in America
Reformed Church in the U. S.

Reformed Episcopal Church
Reformed Presbyterian Church
General Synod
Seventh Day Baptist Church
United Brethren Church
United Evangelical Church
United Presbyterian Church
Welsh Presbyterian Church

NATIONAL OFFICE, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedciv

Telephone Gramercy 1846

REV. FRANK MASON NORTH, *President*
REV. E. B. SANFORD, *Honorary Secretary*
REV. RIVINGTON D. LORD, *Recording Secretary*
ALFRED R. KIMBALL, *Treasurer*
REV. CHARLES S. MACFARLAND, *General Secretary*

EXECUTIVE COMMITTEE:
REV. JAMES I. VANCE, *Chairman*
HENRY M. BEARDSLEY, *Vice-Chairman*

ADMINISTRATIVE COMMITTEE:
REV. ALBERT G. LAWSON, *Chairman*

CAROLINE W. CHASE
Assistant to the General Secretary

WASHINGTON OFFICE:
937 Woodward Building
Washington, D. C.

**General Committee on Army
and Navy Chaplains**
BISHOP WILLIAM F. McDOWELL, *Chairman*
REV. GAYLORD S. WHITE, *Secretary*

COOPERATING BODY:
Home Missions Council
REV. CHARLES L. THOMPSON, *President*
REV. ALFRED WMS. ANTHONY, *Executive Secretary*

PERMANENT COMMISSIONS:
**Inter-Church Federations
(State and Local)**
FRED B. SMITH, *Chairman*
REV. ROY B. GUILD, *Executive Secretary*
Evangelism
JAMES M. SPEERS, *Chairman*
REV. CHARLES L. GOODELL, *Executive Secretary*

Church and Social Service
PRES. HENRY C. KING, *Chairman*
REV. WORTH M. TIPPY, *Executive Secretary*
REV. F. ERNEST JOHNSON, *Research Secretary*
Church and Country Life
GIFFORD PINCHOT, *Chairman*
REV. EDMUND DE S. BRUNNER, *Executive Sec'y*
REV. CHARLES O. GILL, *Field Secretary*

Temperance
CARL E. MILLIKEN, *Chairman*
REV. JAMES EMPRINGHAM, *Secretary*
Christian Education
JOHN H. FINLEY, *Chairman*
REV. B. S. WINCHESTER, *Acting Secretary*

International Justice and Goodwill
PRES. W. H. P. FAUNCE, *Chairman*
REV. HENRY A. ATKINSON, *Secretary*

Relations with the Orient
REV. WILLIAM I. HAVEN, *Chairman*
REV. SIDNEY L. GULICK, *Secretary*

PERMANENT COMMITTEES:
Foreign Missions
REV. WILLIAM I. CHAMBERLAIN, *Chairman*
Home Missions
BISHOP JOHN M. MOORE, *Chairman*

**Family Life and Religions
Rest Day**
REV. FINIS S. IDLEMAN, *Chairman*

**COMMITTEE FOR CHRISTIAN RELIEF
IN FRANCE AND BELGIUM**
REV. CHARLES S. MACFARLAND, *Chairman*

RECEIVED
JUN 26 1919
Mr. Speer

[Handwritten mark]

June
twenty-five
1919

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N. Y.

Dear Dr. Speer:

I enclose herewith the report of the
Special Committee on the Report of the Committee
of Fifteen.

Please suggest any changes that need to
be made before the meeting of the Administrative
Committee on July 10.

Faithfully yours,

Charles S. Macfarland

General Secretary.

REPORT OF SPECIAL COMMITTEE ON ADMINISTRATIVE MATTERS.

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JUL 8 1919

SECRETARIES

Recommendations:

1. That each denomination not now represented directly on the Administrative Committee be requested through its proper agency to nominate a member to serve on the Administrative Committee.

2. That each denomination now directly represented be requested to designate and approve one person now on the Committee or to nominate some other person to serve as an official representative of the denomination.

3. That the Home Missions Council; the Committee of Reference and Counsel of the Foreign Missions Conference of North America; the Council of Church Boards of Education; the Sunday School Council of Evangelical Denominations; the Federation of Women's Boards of Foreign Missions of North America; and the Council of Women for Home Missions be invited to assume the relationship of affiliated bodies with the Council, and, if they so desire, to nominate a representative to serve as a member of the Administrative Committee.

4. That the American Bible Society; the International Committee of the Y. M. C. A. and the National Board of the Y. W. C. A. be invited to assume the relationship of cooperating bodies, if they so desire.

5. That the Chairman and the Executive Secretary of each duly constituted Commission of the Council shall serve as members of the Administrative Committee.

6. That each duly constituted Commission of the Council follow the same process in its constitution, either by addition or by designation and approval on the part of the related Commissions or Boards of the denominations and that such persons be recommended to the President of the Council for appointment as members of the Commission.

7. That the proposed Executive Council be organized.

Chas. S. Macfarland

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DEC 3 1919

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church
in North America
Churches of God in the U. S.
(General Eldership)
Congregational Churches

Disciples of Christ
Friends
Evangelical Synod of N. A.
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Methodist Episcopal Church
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African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

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Moravian Church
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Primitive Methodist Church
Protestant Episcopal Commissions on
Christian Unity and Social Service
Reformed Church in America
Reformed Church in the U. S.

Reformed Episcopal Church
Reformed Presbyterian Church
General Synod of **TARLES**
Seventh Day Baptist Churches
United Brethren Church
United Evangelical Church
United Presbyterian Church
Welsh Presbyterian Church

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REV. GAYLORD S. WHITE, *Secretary*
REV. F. PAUL LANGHORNE, *Associate Secretary*

COOPERATING BODY:

Homo Missions Council

REV. CHARLES L. THOMPSON, *President*
REV. ALFRED WMS. ANTHONY, *Executive Secretary*

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REV. ARTHUR J. BROWN, *Chairman*

Department of Religious Publicity

REV. JASPER T. MOSES, *Secretary*

PERMANENT COMMITTEES:

Foreign Missions

REV. WILLIAM I. CHAMBERLAIN, *Chairman*

Homo Missions

BISHOP JOHN M. MOORE, *Chairman*

**Family Life and Religious
Rest Day**

REV. FINIS S. IDLEMAN, *Chairman*

November 26, 1919

ED
28 19
Mr. Speer
Dr. Robert E. Speer
156 Fifth Ave.
New York City

My dear Dr. Speer:

May I ask you at once, if possible, to look through the enclosed sections of my Annual Report relative to the Interchurch World Movement, and the closing section of the Report, "The Task of the Moment."

I should greatly appreciate your criticisms.

The manuscript has gone to the printer, so that I can make changes in the proof.

I shall be greatly obliged if you will help me at this point.

Faithfully yours,

Charles S. Macfarland
General Secretary

The Task of the Moment

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DEC 3 1919
609

The task of the moment for the Federal Council is greater than any that it has ever faced. The General Secretary dealt with it in his report to the Cleveland meeting. The substance of that report may be summarized as follows:

The whole movement for Christian cooperation is in some peril at the present moment from the confusion resulting through the many different and generally unrelated movements in its interest. The denominational consciousness in the constituent bodies of the Federal Council was never so strong as at the present moment and it is rapidly deepening. We thus have these two seemingly contradictory phenomena--intensified denominationalism and increasing unity.

The Federal Council occupies what might be termed a mediating position of guidance to the whole movement for unity. Among its chief contributions are those in the interest of stability and practicality.

In an exigency like this, where we thus find intensified denominational consciousness and activity, together with a general and genuine spirit of cooperation, in the midst of more or less confusing interdenominational and union movements, the Federal Council occupies a strategic position. "It is probably the only clearly defined, solidly constituted organization in existence which fully represents the denominations themselves. Upon its vitality, therefore, the whole cooperative movement largely depends. Above all, the denominations themselves must, as such, be held firmly together in the Council. Its work of promotion through the past ten years has been the chief factor in making possible other cooperative movements and it continues to be an important factor in conserving the work of these movements. It is, as our religious institutions are now constituted, the background of the whole cooperative movement.

The immediate future of the Federal Council is of the highest importance to the Christian world at large. Structurally and constitutionally the Council is thoroughly representative and it is difficult to conceive of any procedure which could possibly secure an organization more genuinely representative in its fundamental basis, while Christian institutions exist in denominational units."

As the denominations maintain their integrity and bring together in themselves their various boards and departments, so the Federal Council, constituted by and representative of the denominational bodies, should be in the last analysis the body to whom the churches should be able to look for permanent, substantial and wisely considered cooperation.

Therefore, the strengthening of their Federal Council is an important task to-day before the constituent bodies, and the strengthening of its own administrative forces is the most important task before the Council and its Executive Committee, and the proper relationship between the Federal Council and the other permanent and established interdenominational bodies affiliated and cooperating with it, or which should be affiliated and cooperating with it, is the most important consideration before the entire group of interdenominational bodies.

There is a splendid chance to-day in relation to the whole cooperative movement for men whose hearts are warm, whose vision is large, whose heads are clear and cool, whose spirit is humble and whose faith is full of confidence and hope.

The Interchurch World Movement

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DEC 3 1919

SECRETARIES

Shortly after the inception of the Interchurch World Movement, realizing the importance of clear understanding as to the relationship between this movement and the Federal Council, the Administrative Committee appointed a special committee for consultation with the Executive Committee of the Interchurch World Movement. A consultation was held and the following agreement or understanding was approved:

DEC 3 1919

~~April 23, 1919~~

~~THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
AND THE
INTERCHURCH WORLD MOVEMENT~~

"1. The chief danger to Christian Unity at the present moment is the confusion which results from the lack of coordination between different and unrelated movements and agencies in its interest. Among these agencies the Federal Council is the one body constituted by the action of the denominations themselves, and holds a place of central responsibility. It is important, therefore, that its relation to the Interchurch World Movement should be clearly defined and its distinctive sphere of activities be safeguarded.

"2. The Federal Council is a permanent organization, ecclesiastically constituted by its Constituent Bodies who have delegated to it specific clearly defined purposes to promote the spirit of fellowship, service and cooperation among them. The purposes are set forth in its Constitution and by-laws as follows:

"To express the fellowship and catholic unity of the Christian Church. To bring the Christian bodies of America into united service for Christ and the World. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life. To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

The Federal Council's relationship with the denominations is securely established and its work has extended to many important affairs of the churches. Its promotion of the past ten years has been the chief factor in making possible such a movement as the Interchurch World Movement and it should be an important factor in conserving the work of that movement. It furnishes the background of such movements.

"The Interchurch World Movement is a cooperative movement, which is organized for the purpose of making a thorough survey of home and foreign missionary work, of educational, of Sunday School, and other phases of Christian activity with the purpose of securing resources of men and money for the accomplishment of the whole missionary task of the church. It is a volunteer or semi-volunteer movement, rather than an organization in the same sense as the Federal Council.

"The Federal Council represents distinctively the denominations. Its main objective is federation.

"The Interchurch World Movement, in so far as it may be regarded as representative, is representative of boards, movements and agencies which have to do with the particular phases of work undertaken by it. In the main its objective is missionary work, when the word "missionary" is used in its largest implications.

" 3. If the program of the Interchurch World Movement is carried out, as indicated by its general plans, it should strengthen the Federal Council, and the entire cooperative movement for which the Federal Council, in a peculiar way, stands.

"The Federal Council can greatly help the Interchurch World Movement.

"4. The constitution and organization of the two bodies are so different that each should maintain its entire independence of the other, organically.

"Some arrangement should be made, however, whereby all duplication and interference should be avoided and whereby each shall contribute to the strength of the other. Otherwise, both would be impaired and the whole cause would suffer.

"While the Interchurch World Movement is distinct from the ecclesiastical organizations and does not include them, its work should stimulate the ecclesiastical bodies, especially in the direction of federation.

"It is recognized that the relation of the Interchurch World Movement to the ecclesiastical organizations of the churches must be determined by the Church bodies themselves and that their advice will of course affect any relation of the Federal Council in representing the churches.

"5. The Interchurch World Movement will necessarily have special relationships with certain Commissions of the Federal Council, such as the Commission on Interchurch Federations and the Commission on the Church and Social Service and others. Such relationships as these should be carefully considered and determined upon.

"There should be conference between such Commissions and similar departments of the Interchurch World Movement to prepare a working plan on the basis of the principles set forth in this statement.

"6. There are certain areas of work covered by the Federal Council and certain representative capacities and relations which should not be disturbed by the Interchurch World Movement and these should be considered and determined.

"7. In its financial campaign the Interchurch World Movement should take into account its effect on the financial support of the Federal Council and arrangement should be made whereby the Federal Council shall be protected.

"8. That any question of interpretation of the two documents presented by the Federal Council and the Interchurch World Movement be referred to the two secretaries, Dr. Macfarland and Dr. Taylor, and that sufficient copies be sent to each secretary for the staff members of each organization.

609

Sub-
Heading } "Relation of the Federal Council of the
Churches of Christ in America
thru its Commission upon Interchurch
Federations to the
Interchurch World Movement

" In view of the fact that the Federal Council of Churches has been officially directed to give attention to the development of local and state interchurch councils or federations, and in view of the fact that the Interchurch World Movement must of necessity carry on practically all its field work thru groupings of the same character, the relationship of the two at this particular point becomes one of fundamental importance. The following is the understanding of this relationship as developed in a conference in which Dr. Charles S. Macfarland, General Secretary of the Federal Council, Dr. S. Earl Taylor, General Secretary of the Interchurch World Movement and Mr. Fred B. Smith, Chairman of the Commission on Interchurch Federations of the Federal Council and also Chairman of the Convention Committee of the Interchurch World Movement, participated:

"First: Both the Federal Council and the Interchurch World Movement are seeking earnestly and sincerely the development of permanent interchurch councils or federations in the states, local communities and cities of the whole country, and in view of this common desire, an unusual intimacy is to be maintained upon this point.

"Second: The Interchurch World Movement, whenever it approaches any given state, town or city, will seek to discover what cooperative movements already exist among the churches in these places and where they are of a worthy, comprehensive type, will in every case seek to cooperate with them. One of the following methods being pursued as the special issues may seem to warrant:

- "1. The Interchurch World Movement in that state, city or locality to be carried out by the existing federation.
- "2. The existing federation will appoint a special committee to carry out the plans and purposes of the Interchurch World Movement.
- "3. The existing federation to exercise its good office in calling together an adequate group of representatives of all the Churches and all the Christian agencies for the purpose of organizing a special Interchurch World Movement Committee.

" Note: These principles have been observed in the platform and pamphlet utterances of the Interchurch Movement.

" Third: The Federal Council of Churches, thru its Commission on Interchurch Federations, and indeed, thru all of its Commissions, on its part, will seek to protect the large interest of the Interchurch World Movement from being placed in the hands of inadequate federations and thru them subjected to executive leadership which would be impossible upon the larger program. This in recognition of the existence of some so-called federations which have really never functioned and are in the hands of incompetent leaders.

" Fourth: Both the Federal Council of the Churches of Christ in America and the Interchurch World Movement will seek during the process of the work to eliminate sentiment, or special anxiety concerning prerogatives, and to work unitedly for the best interest of the Kingdom of God and the larger program of permanent cooperative effort in Protestant Christianity; each being ready to modify plans at any time when this larger ideal seems to demand such revision."

This statement, however, was prepared almost at the very beginning and it may be that in the light of the development of the Interchurch World Movement the Executive Committee will feel disposed to take this matter under further consideration. Many inquiries came from pastors all over the country which indicate that they are not without confusion as to the several organizations and movements for cooperation and their relations to each other and to the churches.

The Interchurch World Movement has set forth to realize a splendid ideal and to do a great task, in which it aims to put forth into practice the very things for which the Federal Council has, for a decade, prepared the way. The Federal Council rejoices in this evidence of its own creative genius.

The movement should have, and it does have so far as the administration of the Council is concerned, the deepest sympathy, the warmest support, the heartiest cooperation and contributions in personnel. That there are dangers in so vast an enterprise, there is no doubt, especially in relation to the federative movement. Things that unite also sometimes divide. Great movements tend to be followed by reactions through which their permanent interests are not conserved. Revivals depend for their value largely upon their effect upon existing permanent institutions and movements and are not to be considered solely in the light of themselves. Things born of God may come to death at the hands of men, either of men who guide them or of men who oppose or obstruct them. Usually such failures may be charged up to both sets of men.

Criticism must be permitted but it must be sympathetic, and constructive. Neither impatience on the one hand nor unsympathetic conservatism on the other should be permitted to prevail. It is the hour for statesmanship rather than for diplomacy, for light rather than heat.

The problems thus arising can be met by intimate conference and constant consultation. The matters of question which are necessarily incident to sailing upon an uncharted sea must not be permitted to cloud the sky or deflect the compass. The Federal Council can render a service to the movement without which it can hardly succeed and the movement, wisely guided and supported, will strengthen the Council and the whole cooperative movement. Humility and confidence may well be our attitudes of mind and heart in this great common task.

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Mr. Speer

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Chas. S. Macfarland

PA WASHN DC NOV18

R E SPEER

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- (b) Night Lettergrams shall be written in plain English. Code language is not permitted.
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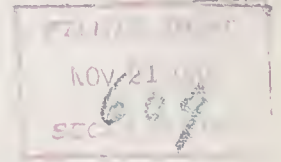
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NOV 1 1919

Mr. Speer

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA



OFFICE OF THE GENERAL SECRETARY
105 EAST TWENTY-SECOND STREET
NEW YORK

WASHINGTON OFFICE
937 WOODWARD BUILDING

105 East Twenty-second Street
October 30, 1919

Dr. Robert D. Speer
156 Fifth Avenue
New York City

My dear Dr. Speer:

I was very sorry that you could not be present to meet with our nominating committee yesterday and I should like to make to you briefly the statement which I made more at length and more in detail to the committee.

I have been seeking very earnestly to lay hands on the man that we want for our work here, and with the multitude of things that are now pressing upon me I feel deeply the need of that assistance and cooperation.

As I reported to the committee, I got on the track of five different men who I had reason to believe would consider the matter seriously and who I thought would be not only available but acceptable. In every case, however, in running the matter down I came up against some important group whose attitude was such that it seemed impossible to proceed.

Of course the Federal Council is in a position where it has to consider so many elements of its constituency that the matter is more than ordinarily difficult.

It sometimes looks as though it was necessary to find a man more or less unknown if you are going to find one that some group will not be absolutely opposed to in such a way that his work will be embarrassed from the start.

I was able, however, to make one recommendation of a definite nature to the committee of a man who I believe would be available if he were approached rightly and who would be a real asset to our administrative work, not only by way of ornament, but by way of use to the highest degree.

It was arranged that Mr. Clem and Mr. Smith should confer with you in regard to it.

I want to ask you to go over the matter thoughtfully with them. You have been so helpful in the whole situation that we feel disposed to move with the help of your counsel and advice.

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA

OFFICE OF THE GENERAL SECRETARY
105 EAST TWENTY-SECOND STREET
NEW YORK

WASHINGTON OFFICE
937 WOODWARD BUILDING

-2-

The man I have recommended for consideration does not meet all the seeing requirements and I doubt if there is any man in existence who does.

The chief difficulty seems to be that practically every man who has been conspicuous in the general sphere of church work seems to have some important group that is not disposed to back him up. I never realized quite so much before the extent to which human prejudice enters into the attitudes of men.

Unquestionably the man we want for this association does exist somewhere but he seems hard to locate.

I trust you will have a thoughtful conference on the matter with Mr. Glenn and Mr. Smith.

Sincerely yours,

Charles V. Maynard

FILING DEPT.

JAN 30 1919

SECRETARIES

January 25th, 1919.

The Rev. William Adams Brown, D.D.,
105 East 22nd St.,
N.Y. City.

My dear Will,

What I said this morning I think might be summarized as follows:

1. We do not need to feel dismay ^{at} by difficulties which assuredly exist, but which it is impossible for us to overcome and which must be left to time. We have to deal only with the problem of how far and in what way we can at the present time render more effective and useful the work which under present circumstances it is just to expect that the Federal Council might do.

2. This problem it seems to me requires only three things:

(1) That we should clearly discern and as far as necessary define the functions which the Council should now fulfill and the principles which should govern its work within these functions. The main functions were the four or five which you mentioned. The principles it seemed to me were three, namely, first, that the emphasis should be now and always on moral and spiritual elements rather than on the elements of organization or mechanical adjustment; second, that everything should be done on the principle of service rather than on that of authority or constitutional power; and third, that we should have regard to the kind and quality of work rather than volume and measure.

(2) That we should provide an adequate, capable leadership. This would involve three associate secretaries, Dr. Macfarland and two others. In the way the many illustrative of forms of service and leadership which it seemed to me practicable I suggested

(a) The invitation by such a secretarial leadership of the Presidents and Moderators of the General Assemblies and Church Courts to a conference each Spring for the study of the common problems and the presentation of the needed message to the whole Christian body of the nation.

(b) Conferences with editors of religious papers in the interest of common tasks and common movements.

(c) Wise effort in behalf of all the Communion to secure the steady and effective doctrinal and apologetic presentation of great fundamentals such as The Deity of Christ and the Idea of the Church.

(d) Unintrusive touch with denominational agencies secured sometimes by offering service; sometimes by asking them.

(e) Partly to do and partly to secure the doing of the theological, social and moral thinking that has to be done in the interest of the whole religious body.

3. That we should secure the elements of administrative efficiency, including,

(a) Weekly or fortnightly executive council of the whole secretarial staff of the Federal Council with its commissions and united administrative judgment.

(b) Strengthening of the work of the Administrative Committee by somewhat clearer and more rigid outlines of demarcation in the method of handling business, and by securing representation not only of the Chairman and the Secretary of the Home Missions Council as at present, but also of the Chairman and Secretary of the Executive Committee of the Foreign Missions Conference, and the Chairman and Secretary of the Council of Church Boards of Education, the Chairman or Secretary of the denominational Sunday School Council.

(c) By clear study of the problem of the best use of committees and Commissions, and a comprehensive adaptation of various methods of constituting the Commissions.

Dr. Wm. Adams Brown -3-

If I may include another item in this letter, May I ask you and Dr.Cramer to suggest the right committee to have charge of the matter of welcoming the Troops home? As you remember, such a committee was authorized at the last meeting.

Very cordially yours,

res/ms

Deane Edwards.

METROPOLITAN HOTEL,
ASBURY PARK, N. J.

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JUN 1 1921

609
SECRETARIES

S. A. REEVES,
PROPRIETOR.

C. H. BEERS, JR.
MANAGER.

June 3rd 1921

Mr. Robert E. Speer
156 Fifth Ave.
New York City

My dear Dr. Speer:-

May I take the liberty of saying what spiritual refreshment there was for me in your address this afternoon before our General Synod?

I imagine you know the state of mind of many of us since the collapse of the Int'l. Church. It has all seemed so hopeless, this Christian battle, as we try to wage it denominationally. The crisis is so acute; and the problems so vast; that they defy everything but a united Church.

Such has seemed far off since the funeral of that year which we younger men had pinned so much of our hope.

METROPOLITAN HOTEL,
ASBURY PARK, N. J.

S. A. REEVES,
PROPRIETOR.

(2)

O. H. BEERS, JR.,
MANAGER.

But now a new hope burns. The Federal Council under your wonderful leadership has in it the possibilities of giving the Christian Church a united front - of re-summing the work of cooperation.

God grant that it may.

I believe that it will; and that faith sends me back to my own task a new minister. *Laudes deum.*

Do not think of replying to this note. It needs no answer.

It carries warmest remembrances in which Margaret would join me were she here.

Most sincerely yours,
Deane Edwards

(182 Pondfield Road)
(Bronxville, N. Y.)

Minna M. Fiske

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MAR 11 1921
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NEW YORK, N. Y.

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February
Sixteenth
1921

Dear Sir:

I have received your interesting letter and enclose a small subscription, wishing it were more. It is not necessary to speak of the constant demands in every direction.

May I call your attention to the shocking waste of food which occurs every year on our Western ranges as the result of the death by starvation and cold of millions of helpless dumb creatures. I understand that the Presbyterian Church has now made it part of its duty to consider the rights of the dumb creatures and that is a matter of great satisfaction to the people engaged in that department of service which would protect them.

Believe me, with warmest good wishes for the prosperity of your activities,

Sincerely yours,

Minna Maddern Fiske

Mr. Robert E. Spear,
Federal Council,
Churches of Christ in America,
612 - 105 East 22nd Street,
New York.

Mr. Burnett has the money - 1/2. 42.

FILING DEPT
AUG 9 1921
SECRETARIES

August 2, 1921.

Mr. Samuel Gompers,
A. F. of L. Building,
Washington, D.C.,

My dear Mr. Gompers,

In behalf of the Federal Council of the Churches of Christ in America I acknowledge with pleasure the receipt of your letter of July 18th enclosing the resolution adopted by the last annual convention of the American Federation of Labor.

In the earnest hope that a just solution of this and all other industrial problems may be worked out here in America, I am,

Very faithfully yours,

res/ms

February 8, 1921.

Mr. T. J. Gillespie,
Lockhardt Iron and Steel Co.,
Pittsburgh, Pa.

My dear Mr. Gillespie:

I have been away from New York or I should have answered earlier your letter of January 15, which I have read with the deepest interest, with no little sympathy and with hearty appreciation of its straight-forward criticism of the Federal Council and, yet, its obvious goodwill. It is only a few weeks that I have been in this new relationship and I do not see the whole thing yet with clearness. A little later I shall want to write you at length about it and perhaps talk it all over with you.

I have been studying the inner organization and practices of the Council as well as I can and, in association with others, am working as earnestly as possible for such changes as it appears ought to be made. I find that the men most interested in the Social Service Commission are most desirous of having it constituted in a way more adequately representative of employers of labor who have the Christian spirit and who are honestly seeking to apply Christian principles. I should be very grateful for any suggestions from you of names that might be proposed for membership on this Commission.

I know well, from talking with many people and from letters that come in, that it is going to be no easy task for the Federal Council to pursue the right and true course, especially in this field of relations of the Church to industrial and social problems. I suppose in reality that the question is just as difficult in the field of politics, but there the question has become an old one and does not longer arouse the interest that these newer problems awaken. A committee entitled Committee on the War and the Religious Outlook has been preparing some reports on conditions affecting the work of the Churches since the war, one on "Religion among American Men: As Revealed by a Study of Conditions in the Army," one on "The Missionary Outlook in the Light of the War," one on "The Church and Industrial Reconstruction," etc. I am venturing to send you a copy of this report on "The Church and Industrial Reconstruction." Do you think that this is a fair statement from the Christian point of view?

I enclose a copy of a report presented at the meeting in Boston, at which I was elected President of the Council, dealing with the present situation in the field of Church cooperation. Is there anything in this report that seems to you erroneous or misleading?

With sincere appreciation of your letter, and inviting all the help that you can give, I am

Very faithfully yours,

RES:M

*about several
separate
files*

FILING DEPT

MAR 23 1921

609
SECRETARIES

March 21, 1921.

Mr. T. J. Gillespie,
Lockhart Iron Steel Co.,
Pittsburgh, Pa.

My dear Mr. Gillespie,

I have been gathering some material to send you on the subject of our correspondence regarding the Federal Council, and had hoped to mail it to you before this, or to have seen you personally for a full conference. Will you be in New York at any time in the near future when you have an hour free? If not, I shall try to write you fully on the whole subject.

Meanwhile it seemed to me to be only fair to Dr. Tippy, and also to you, in whose justice and right-mindedness I have absolute confidence, if he could have a chance to talk with you so that you could judge for yourself as to what his position is and that you could have that knowledge at first hand in order that you could further advise me. Dr. Tippy expects to be in Pittsburgh tomorrow, and I am giving him, accordingly, this letter of introduction to you in the hope that you may be able to find time for a full talk with him.

Dr. Mott told me of the conference he had some time ago with you when he heard of your objection to his course in connection with the United War Work Campaign and the Interchurch World Movement. I know how grateful he was for that opportunity of making his position clear to you, whether he was able to satisfy you or not, and I hope you will give Dr. Tippy such an opportunity also, and will then let me know frankly wherein you think his position is mistaken.

Have you seen the statement just issued by the Merchants Association of New York, printed in its bulletin of March 14th, under the title "Cooperation Cure for

Mr. Gillespie -2-

Industrial Disturbances" As I understand it, this exactly represents the real views of our friends in the Social Service Commission of the Federal Council. If you have not seen this report of the Merchants Association, signed by Mr. G. M. Dahl, of the Chase National Bank; Mr. E. K. Hall of the American Telephone and Telegraph Co., Mr. Walter C. Teagle of the Standard Oil Co., Mr. Owen D. Young of the General Electric Co., Mr. L. B. Schran of the United Wharf Brewing Co., I should be glad to send you a copy.

With sincere regard,

Very faithfully yours,

res/ms

Sidney Gulick

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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JUL 15 1921
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in North America
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Disciples of Christ
Friends
Evangelical Synod of N. A.
Evangelical Association
Lutheran Church, General Synod
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Commissions on
Christian Unity and Social Service
Reformed Church in America

Reformed Church in the U. S.
Reformed Episcopal Church
Reformed Presbyterian Church,
General Synod
Seventh Day Baptist Churches
United Brethren Church
United Evangelical Church
United Presbyterian Church

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone Gramercy 3475

OFFICE OF
ROBERT E. SPEER, PRESIDENT

RECEIVED

JUL 13 1921

Mr. Speer

Yes

Friday Eve. July 15, 1921

Dear Dr. Speer:

The suggestions embodied in the enclosed rough draft of a letter to Religious Editors of the Religious Press grew out of a conference with Dr. Franklin. I have talked it over with Dr. Hemen, Fred Smith & Dr. Finley.

The letter wanted me to talk with you about it but unfortunately you are out of town. The two former heavily approve.

Dr. Finley is quite ready to follow the suggestions, if you approve; & suggests that the letter be signed by you & me as well as by him. If you approve the plan, he hopes you will write him making such suggestions as to the form & contents of the letter as seem desirable; in the light of your suggestions of this draft, he will prepare one which he will then submit to you.

Fred Smith & Dr. Franklin think that a similar letter, with the necessary changes should also go to State & Local Church Federations Secretaries & all the interdenominational ministerial groups we can reach. Dr. Finley has asked Fred Smith to send him a draft by way of suggestion. He will then prepare a letter for that group also.

You will get a notice on Monday of a meeting of the
Com. of Direction we are calling for Tues. Evng, July 26
at the National Arts Club.

I had a long conference with Dr. Finley
yesterday. He is evidently taking hold of his job
seriously. He asked for copies of all my pamphlets
& books! I took them to him this P.M.

I go tomorrow (Sat. July 16) to Lake Umbagog
N.H. for about a week & expect to get back to
the City on Monday eve July 25. My Sec. Miss
Harr will be able to reach me by letter or wire
if necessary.

Faithfully yours

Sidney L. Gulick

Elizabeth Bellings

FILING

609

FEB 21 1921

SECRETARIES

FEB 5 1921

Mr. Speer

279 MADISON AVENUE.

Feb. 4/1921

Dear Dr. Speer

Did not the war
prove that willing
being people together
like a common task?
It would seem that
if the churches paper-
backed in the Federal
Council could unite
in some missionary
enterprise such as
medical work a
closer fellowship

The pamphlet I return
as it may be useful
to pass on.

would be created.
It goes without saying,
that I have many claims,
and do not feel
inclined to pledge
more than \$500. to
the Federal Council.

I appreciate that
you have undertaken
a very heavy task in
presiding the President of
the Council and hope
your voice will have much
to encourage you in
this work.

Kindly yours,
Eling Fets Billings
(per R.S.)

Jan. 4th 1921.

William D. Upshaw

| CLASS OF SERVICE | SYMBOL |
|------------------|--------|
| Telegram | |
| Day Letter | Blue |
| Night Message | Nite |
| Night Letter | N L |

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

WESTERN UNION TELEGRAM



NEWCOMB CARLTON, PRESIDENT

GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

FILING DEPT.

| CLASS OF SERVICE | SYMBOL |
|------------------|--------|
| Telegram | |
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SECRETARIES N L

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1924 DEC 6 PM 10 26

WB666 154 NL

B WASHINGTON DC 6

DR ROBERT E SPEER 845 ✓

57

AUDITORIUM SPEAKER CHURCH FEDERATION CONVENTION ATLANTA GA
 AS CONGRESSMAN FROM ATLANTA ALLOW ONE WHO WAS INSPIRED BY
 YOUR STUDENT LECTURES TO WELCOME YOU HEARTILY TO MY GREAT
 HOME CITY PRAYING THE BLESSING OF GOD UPON YOUR SUNDAY
 MESSAGE MORE EVEN THAN BEFORE COMING TO CONGRESS I BELIEVE
 THAT CIVILIZATION FAILS AND FALLS UNLESS IT IS PLANTED ON
 THE ROCK OF AGES

WM D UPSHAW.

J. Archer Thompson

FILING DEPT.
FEB 19 1924
609
SECRETARIES

Mr. Speer

PUBLIC CORRESPONDENCE ROOM
CENTRAL BRANCH
BUFFALO YOUNG MEN'S CHRISTIAN ASSOCIATION

February 5, 1924

The Churches of Christ,
Federal Council,
105 East 22d Street, New York City.
(In America)

Dear Brethren:

Now I regret that one by name Fosdick who has not repented of his error that you would even give his name or message any space for beware Brethren of dogs evil doers and false teachers. Surely I hope you will endeavor to convert this man Fosdick from the error of his way and thus save a soul from death and cover a multitude of sins. Jas. 5:19-20. Amen.

Enclosed find sixty cents in postage stamps for one last years Booklet of Vol. 6 #5 (your Sept. and Oct. edition) and for one years charge for your publication of your next issue. I wish to be sent to me at this address, namely T. Archer Thompson, Care West Side Y M C A, Buffalo, N.Y. Praise and Thank The Lord in the Name Jesus my Saviour. Amen.

My Council to you all in Christ Jesus My Lord and all others who love his appearing, to see II Timothy Chapter 3 verses 1,2 Here now blasphemers) and 5; II Peter 2: 1 and 2 and note verse 19 (Take heed what you publish Brethren as to be not partakers with the angels of The Devil.

Sincerely His Humble Servant

T. Archer Thompson

Thos. D. Taylor

Honorary Chairmen: Bishop Joseph F. Berry, Rev. William H. Ford, D. D.

FILING DEPT.
 SUB-COMMITTEES
 Sunday School
 Richard A. Smith, Chairman,
 6212 N. Park Ave. Phone Oak Lane 0473-W
 Prayers Meeting
 Wm. H. George, Chairman,
 4329 N. 15th St. Phone Wyoming 1202-J
 Epworth League
 R. W. Stevenson, Chairman,
 5627 N. 12th St.
 Automobile
 Frank C. Hood, Chairman,
 5417 N. 12th St. Phone Wyoming 2171-W
 Organization
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 Alfred H. Woolston, Chairman,
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 Music:
 John G. Sonneborn, Chairman,
 4836 N. 10th St. Phone Wyoming 1910-R

Methodist Men Committee of One Hundred
 768-770 Brexel Building
 Independence Square
 Philadelphia

Chairman: THOS. D. TAYLOR
 Vice-Chairmen: JAS. SIMMINGTON, WM. C. FOX
 Secretary: WM. T. BAMFORD
 Treasurer: CARL V. WETENHALL

April 23, 1924.

Dr. Robert E. Spear,
New York City.

Dear Sir:-

If Jesus, of Nazareth, were a delegate to the GENERAL CONFERENCE of the Methodist Episcopal Church at Springfield, in May, knowing there is nothing in the LAW of the Methodist Church, which opposes War, would He vote to add to the Methodist DISCIPLINE, appropriate paragraphs urging the OUTLAWING OF WAR, or would he turn away, uninterested, forgetting that NINE MILLION men's lives had been violently, wickedly, and needlessly taken in the World War? If Jesus would cast his vote to outlaw War, and no Christian would dare doubt that He so would do, do you think it possible that even one delegate, out of many hundreds, would fail to follow the teachings and will of the Master, on the GREATEST MORAL QUESTION WHICH HAS BEEN RAISED, BY THE CHURCH, SINCE THE COMING OF THE CHRIST?

This question is GENUINELY WORTHY of your deepest and most consecrated thought, and, if you would serve the Master, the Methodist Episcopal Church, Christendom, and all mankind, you will not only say, "Yes, war SHALL be outlawed by the United States", but you will gather up all your influence, and strike the hardest blow which you can strike, to outlaw war.

The next thirty days is the crucial time in the United States, on this subject. War will be outlawed, if the Christians of America, insistently demand that it shall be outlawed. It will never be outlawed, unless they do demand it--and MEAN IT.

I am enclosing, for your information, a copy of Memorials and Resolutions adopted, on the subject of OUTLAWING WAR by the United States, through International agreement, by:

- METHODIST MEN COMMITTEE OF ONE HUNDRED.
- PHILADELPHIA ANNUAL CONFERENCE, METHODIST EPISCOPAL CHURCH.
- PHILADELPHIA METHODIST EPISCOPAL SUNDAY SCHOOL SUPERINTENDENTS' ASSOCIATION.
- PHILADELPHIA METHODIST EPISCOPAL SOCIAL UNION.
- WOMEN OF LOGAN CHURCH, PHILADELPHIA.
- PHILADELPHIA LAY ELECTORAL CONFERENCE METHODIST EPISCOPAL CHURCH.
- PHILADELPHIA LAYMEN'S ASSOCIATION.

The significance is two-fold:

FIRST: There is not now in the LAW of the Methodist Episcopal Church, anything opposing War--not even a special advice against War.

SECOND: These MEMORIALS to the GENERAL CONFERENCE, urge the adoption of a CHURCH LAW, which, in carefully measured, patriotic, Christian language, opposes War, and declares it to be a NON-PARTISAN, MORAL ISSUE, making it the "Duty of every Bishop, District Superintendent, Pastor, and Sunday School Superintendent, in the United States, to ascertain, in writing, if possible, the attitude of every local candidate for Congress, especially candidates for the office of United States Senator, and for all other important public offices, in the United States of America, whether they will actively support, as a NON-PARTISAN, MORAL ISSUE, efforts to bring about the outlawing of war, by any practicable international agreement". You will note that

"Be ye DOERS of the Word, and not hearers only."

Duties, of Sub-Committees, of Committee of One Hundred:

PERSONAL WORK COMMITTEE:

DUTY: Assist Pastor, when conducting Evangelistic services, yearly, or oftener. Call each year, at home of every member of Church, and Sunday School, at home of every one with undeposited Church letter, and at home of every non-Church member, in community. Supplement call of Pastor, on men sick, or disabled, or new-comers in community. Assist Sunday School Superintendent, if he so requests, on decision day. Support every effort for greater consecration, and deeper religious experience. Assist Pastor, and COMMITTEE OF ONE HUNDRED, in every other helpful way.

CENSUS-CORRESPONDENCE COMMITTEE:

DUTY: Take religious census, of community, yearly, or oftener, if necessary, providing PERSONAL WORK COMMITTEE trustworthy data, for thorough work. Transmit, through Pastor, as a brotherly service, to Pastors of sister Churches, of all denominations, all data relating to their constituency, which could prove helpful to them. Assist Pastor, by promptly finding address of all new-comers, in community. Conduct correspondence with all law-making bodies, or elected, or appointed, governmental officers, relating to proposed laws, or enforcement of existing laws. Assist Pastor, and COMMITTEE OF ONE HUNDRED, in every other helpful way.

PUBLICITY COMMITTEE:

DUTY: Prepare lists, address and mail, all Pastoral letters and questionnaires, and advertising announcements. Deliver printed matter to various committees. Assist chairman of COMMITTEE OF ONE HUNDRED, in preparing committee announcements. Assist Pastor, and COMMITTEE OF ONE HUNDRED, in every other helpful way.

RECEPTION COMMITTEE:

DUTY: Invite, receive, and provide for comfort of special guests, of Church, particularly during Evangelistic services, and ten weeks campaign, each year, including shut-ins of our Church, and community, inmates of homes for crippled children, homes for aged, hospitals, etc., providing, in co-operation with AUTOMOBILE COMMITTEE, transportation, to and from Church. Assist Pastor, and COMMITTEE OF ONE HUNDRED, in every other helpful way.

MUSIC COMMITTEE:

DUTY: Provide men's chorus for Evangelistic services, and ten weeks campaign, and instrumental and vocal soloists, in co-operation with Pastor, and Chorister. Conduct occasional sang services in homes for aged, and other institutions. Assist Pastor, and COMMITTEE OF ONE HUNDRED, in every other helpful way.

SUNDAY SCHOOL COMMITTEE:

DUTY: Announce to various departments, and classes, special Evangelistic services, and subject of Pastor's sermon, during ten weeks campaign, and send Sunday School children, as Missionaries, to their own homes—and to others, if willing—with cards bearing such service announcements. Co-operate with Sunday School Superintendent, upon request, in any campaign for upbuilding of School. Assist Pastor, and COMMITTEE OF ONE HUNDRED, in every other helpful way.

PRAYER MEETING COMMITTEE:

DUTY: Announce, at Prayer Meetings, special Evangelistic services, and subject of Pastor's sermons, during ten weeks campaign, and send out, by Prayer Meeting attendants, card invitations, to such special services. In co-operation with Pastor, provide special music for Prayer Meetings. Conduct campaigns for increase in interest, and attendance at Prayer Meeting services. Assist Pastor, and COMMITTEE OF ONE HUNDRED, in every other helpful way.

EPWORTH LEAGUE COMMITTEE:

DUTY: Announce, at Devotional Meetings, special Evangelistic services, and subject of Pastor's sermons, during ten weeks campaign, and send out, by Epworth Leaguers, card invitations, to such special services. Upon request of President of League, provide special music for Devotional services. If so requested by League, assist in campaign for increase in membership, and attendance at Devotional Services. Assist Pastor, and COMMITTEE OF ONE HUNDRED, in every other helpful way.

AUTOMOBILE COMMITTEE:

DUTY: In co-operation with RECEPTION COMMITTEE, provide automobiles, in sufficient number, to bring to special Evangelistic services, and ten weeks campaign services, all special guests of Church, returning guests to homes, after services. Assist Sunday School Superintendent, on rally days, by bringing members of home department, shut-ins, cripples, etc., to rally day services, and returning them to their homes. Provide automobiles for PERSONAL WORK COMMITTEE, during intensive campaigns, and for the COMMITTEE OF ONE HUNDRED, when conducting every-family-visitation, for Finance Committee, annually. Assist Pastor, and COMMITTEE OF ONE HUNDRED, in every other helpful way.

ORGANIZATION COMMITTEE:

DUTY: Give to sister Methodist Churches, and Churches of every denomination, information relative to the plan and scope of the COMMITTEE OF ONE HUNDRED, and, when so requested, send a member of the committee, to explain the method of organization, supply requested forms and blanks, and give all reasonable help, in creating similar committees, to bring about intensive cultivation of all productive fields, by earnest, aggressive workers, in the Master's Vineyard. Assist Pastor, and COMMITTEE OF ONE HUNDRED, in every other helpful way.

the MINISTERS OF THE PHILADELPHIA CONFERENCE called upon EVERY MEMBER, of the Methodist Church, to oppose, at the polls, every office-seeker not an avowed foe of War.

Will you have our great Church LEAD the Christian forces, of America, in causing the United States to outlaw war, by International agreement, or would you have it stand in the shadows, hesitating to proclaim the will of the PRINCE OF PEACE?

I believe you will answer this question gladly, and firmly, in the only way it ought to be answered, by a devoted Christian.

We do not ask complacent acquiescence, but YOUR EARNEST, VIGOROUS, DETERMINED, UN-CEASING DEMAND that War shall be outlawed.

That which is asked, is a reasonable service, in the name, and spirit, of the Master.

Awaiting your reply, I am,

Yours sincerely,


Chairman
METHODIST MEN COMMITTEE OF ONE HUNDRED

P.S.:

Will you read carefully, at least the two paragraphs on the front page of Memorial, beginning "Thoughtful, devout Christians".

You will probably recall, the Republican platform of 1920, said:

"The Republican Party stands for AGREEMENT AMONG THE NATIONS to preserve the peace of the world. We believe that such an INTERNATIONAL ASSOCIATION must be based upon international justice, and must provide methods which shall maintain the rule of public right by the development of law, and the decision of impartial courts, and WHICH SHALL SECURE INSTANT AND GENERAL INTERNATIONAL CONFERENCE, whenever peace shall be threatened by political action, so that the NATIONS PLEDGED TO DO, AND INSIST UPON, WHAT IS JUST AND FAIR, may EXERCISE THEIR INFLUENCE AND POWER, for the PREVENTION OF WAR."

The Democratic platform, of 1920, also emphatically approved, and demanded, an AGREEMENT BETWEEN NATIONS TO OUTLAW WAR, but, after four years, the United States has made no such agreement with the nations of the world.

Since we do not ask the adoption of any particular form of international agreement, but only one that is fair and honorable, and that will OUTLAW WAR, am I right in saying the Christian people, heretofore patient, and trusting in these promises, no longer request, but DEMAND, that the promises of, and to, the American people, be kept, or the present representatives of the people, whether Republicans or Democrats, will, eventually, be deprived of power, because the Christian men and women of America, will no longer consent to be fooled on this MORAL NON-PARTISAN question, by their representatives in Congress or by anyone in elective office, who fails to respond to the MORAL, NON-PARTISAN demand, of the Christian Churches of America?

I believe that any Christian who truly loves the Master, and is, every day in the year, MORE LOYAL TO CHRIST, THAN TO ANY POLITICAL PARTY, will gladly and unceasingly support, and insist upon, the enactment of our Memorial--or a better one, if a better one can be written--which will PUT ALL THE POWER AND INFLUENCE OF OUR GREAT CHURCH SQUARELY AND UNMISTAKABLY behind this MORAL, NON-PARTISAN movement, to compel the OUTLAWING OF WAR.

Will you SHOW YOUR INTEREST IN THIS GREAT QUESTION, BY PERSONALLY APPEARING BEFORE THE COMMITTEE TO WHOM THESE MEMORIALS ARE REFERRED, AND URGING THEY BE REPORTED TO THE GENERAL CONFERENCE, WITH RECOMMENDATION FOR ENACTMENT, OR, FAR BETTER, URGE ENACTMENT WITHOUT REFERENCE TO A COMMITTEE, ON THE FIRST DAY OF THE GENERAL CONFERENCE.

Thomas W. Taylor

Honorary Chairmen: Bishop Joseph F. Berry, Rev. William H. Ford, D. D.

SUB-COMMITTEES:

Personal Work:
Jas. Simmington, *Chairman*,
5709 N. Park Ave. Phone Wyoming 4523-J

Census—Correspondence:
R. M. Sullivan, *Chairman*,
5016 N. 15th St. Phone Wyoming 1681-J

Publicity:
James M. Davison, *Chairman*,
4930 N. Camec St. Phone Wyoming 2021-R

Reception:
Alfred H. Woolston, *Chairman*,
4815 N. 12th St. Phone Wyoming 2566-J

Music:
John G. Sonneborn, *Chairman*,
4836 N. 10th St. Phone Wyoming 1910-R



Methodist Men Committee of One Hundred
768-770 Drexel Building
Independence Square
Philadelphia

Chairman: THOS. D. TAYLOR
Vice-Chairmen: JAS. SIMMINGTON, WM. C. FOX
Secretary: WM. T. BAMFORD
Treasurer: CARL V. WETENHALL

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SUB-COMMITTEES:

Sunday School:
Richard A. Smith, *Chairman*,
6212 N. Park Ave. Phone Oak Lane 0478-W

Prayer Meeting:
Wm. H. George, *Chairman*,
4329 N. 15th St. Phone Wyoming 1102-J

Epworth League:
R. W. Stevenson, *Chairman*,
5627 N. 12th St.

Automobile:
Frank G. Hood, *Chairman*,
5417 N. 12th St. Phone Wyoming 2171-W

Organization:
Homer F. Brown, *Chairman*,
1210 65th Ave. Phone Oak Lane 1274-M

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JUN - 3 1924

Mr. Speer

June 2, 1924.

Dr. Robert E. Speer, President,
Federal Council of the Churches of Christ in America,
156 5th Avenue,
New York City.

Dear Dr. Speer:

Accept my thanks for your letter of May 31st:

I am enclosing a dozen copies of the Declaration on the outlawing of war, adopted by the Methodist Episcopal General Conference at Springfield, Massachusetts, Saturday May 24th.

If you can use more, I shall be glad to supply them.

Yours sincerely,

**Chairman,
METHODIST MEN COMMITTEE OF ONE HUNDRED.**

Duties, of Sub-Committees, of Committee of One Hundred:

PERSONAL WORK COMMITTEE:

DUTY: Assist Pastor, when conducting Evangelistic services, yearly, or oftener. Call each year, at home of every member of Church, and Sunday School, at home of every one with undeposited Church letter, and at home of every non-Church member, in community. Supplement call of Pastor, on men sick, or disabled, or new-comers in community. Assist Sunday School Superintendent, if he so requests, on decision day. Support every effort for greater consecration, and deeper religious experience. Assist Pastor, and COMMITTEE OF ONE HUNDRED, in every other helpful way.

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Thos D. Taylor

Honorary Chairmen: Bishop Joseph F. Barry, Rev. William H. Ford, D. D.

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 Sunday School:
 Richard A. Smith, Chairman,
 6212 N. Park Ave. Phone Oak Lane 0473-W
 Prayer Meeting: **WOMEN'S**
 Wm. H. George, Chairman,
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Publicity:
 James M. Davison, Chairman,
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Reception:
 Alfred H. Woolston, Chairman,
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Music:
 John G. Sonneborn, Chairman,
 4856 N. 10th St. Phone Wyoming 1910-R

Methodist Men Committee of Our Hundred
 768-770 Brexel Building
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Chairman: THOS. D. TAYLOR
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 Secretary: WM. T. BAMFORD
 Treasurer: CARL V. WETENHALL

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October 21, 1924.

Dr. Robert E. Speer, President,
 Federal Council of the Churches of Christ in America,
 156 Fifth Avenue,
 New York City.

Dear Dr. Speer:

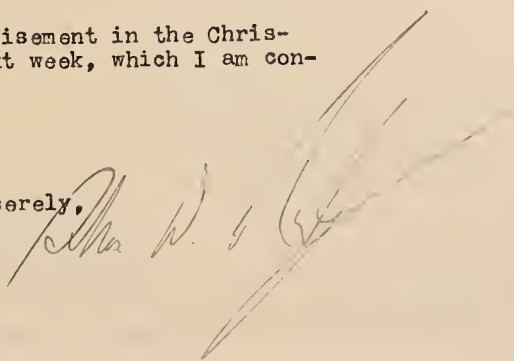
I am enclosing, for your information, copy of letter which I have sent to all of our Bishops, and to the Editors of all of our official Church publications.

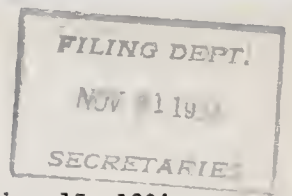
I know that if you could, you would have every Christian Minister act with the utmost vigor, to bring about the immediate outlawing of war.

I have inserted full page advertisement in the Christian Advocate this week, and next week, which I am confident will interest you.

Kindest personal regards.

Yours sincerely,





October 15, 1924.

Bishop Edwin H. Hughes,
58 East Washington Street,
Chicago, Ill.

Dear Bishop Hughes:

Are you doing your utmost, in the name of the Master, to bring about the OUTLAWING OF WAR? The General Conference adopted, on May 24th, the greatest DECLARATION, against war, ever adopted by any Christian Church, but what are the leaders of Methodism doing to sustain it, and make it a living, VITAL force?

Most regretfully, I confess, they seem to be doing very little.

The Declaration, a copy of which I am enclosing, contains these sentences:

"WE ARE DETERMINED TO OUTLAW THE WHOLE WAR SYSTEM." * * * * *

"Political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ." * * * * *

"WE HOLD THE CAUSE OF PEACE DEARER THAN PARTY ALLEGIANCE AND WE SHALL TOLERATE NO DILATORY OR EVASIVE ATTITUDES ON THE PART OF THOSE WHO REPRESENT US." * * * * *

"We likewise urge upon the Senate the immediate entrance of the United States into the Permanent Court of International Justice. THE PARTICIPATION OF THE UNITED STATES IN A LEAGUE OF NATIONS WILL RECEIVE OUR ACTIVE AID."

"WE CALL UPON ALL OUR PEOPLE TO SUPPORT FOR PUBLIC OFFICE MEN PLEDGED TO SECURE THESE ENDS. THE BALLOT AND OTHER DIRECT PROCESSES OF DEMOCRACY MUST NOW BE EMPLOYED IN SECURING A WARLESS WORLD." * * * * *

It is my sincere opinion that these Declarations made by the supreme law-making body of our great Church definitely lays upon the leaders of our Church--and the Bishops and Editors of our official Church papers, are certainly our leaders--to exhibit the courage that is required to carry to a successful conclusion the honorable and creditable, and Christ-like stand officially taken by our Church, and to see to it that the honor and prestige of our Church is not dragged into mire, by failure of that which the Church has solemnly undertaken, and, especially so, if failure shall come through the indifference, or lack of courage, or lack of consecration, on the part of the leaders of our Church.

No Christian statesman will deny that the loss of twenty-six million lives, in the World War, during your lifetime and mine, lays upon the Church a solemn duty, to justify its existence, and prove its loyalty to the Christ, by using all its brain and brawn, and consecration, in destroying the monster that has destroyed so many Christian lives, and has clearly been proven the greatest curse of mankind.

No one arises to oppose the outlawing of war, but the tongues of our Church leaders seem to be paralyzed when they are called upon to stand up and declare themselves unequivocally, at a time when their statement might possibly affect their prestige, or standing, with some politician, or office holder.

October 15, 1924.--TWO.

In all sincerity, must the leaders of our Church walk so softly, and speak so timidly, because of the fear of offending any political party, any office holder, or office seeker?

Would our Lord and Master cringe before politicians, or withhold one word of denunciation, or demand, because of anyone of high or low degree, and if the men who have been chosen to lead our great Church cannot speak, as the Master would speak, without fear or favor, on such a question, are they worthy to lead the Methodists of the United States?

I am asking searching questions, but I am asking them not for the purpose of weakening, but for the purpose of strengthening our great Church. I have always had the most profound respect for the leaders of our Church, and have supported them to the fullest extent of my ability, hence I believe this gives me the right to endeavor to persuade those who hold the position of influence and power, in our Church, to do the things that will make our Church a militant, mighty force for righteousness, which, in my humble opinion, it has not been, for a number of years.

The leaders of our Church lament the slump in Church contributions, and other evidences of loss of enthusiasm and zeal on the part of its membership. The reason is not hard to find. It is lack of virility in leadership--the failure of our leaders to vigorously stand and fight for righteous ideals that exalt a nation. To speak more plainly, the Christian Church utterly failed in the performance of its duty before the World War, and it has failed ever since, particularly in the United States, which, with Germany, Mexico and Russia, are the only nations which have, so far, refused or neglected to outlaw war. The Missionaries of our Church are discredited throughout the world, because of this, but our leaders are not going up and down through the nation, declaring it. The members of our Churches have felt disgraced beyond expression, whenever asked by the citizens of other nations, why the United States has forsaken its high ideals, and has refused or failed to assist in definitely outlawing war, and although more than eighty per cent. of the people of the United States ardently desire the outlawing of war, the leaders of our Church are not travelling throughout the nation demanding that war be outlawed.

War can be outlawed only through our Government entering into International agreements to outlaw it, and our Government can be affected by Christian voters only once in four years, and in the year in which it can be most vitally affected by Christian action, the leaders of our Church, instead of doing their utmost to bring pressure to bear upon EVERY man seeking office, representing EVERY political party, weakly suggest the holding of meetings to begin to get ready to educate the people, a week after election day, when the political storm and dangers will have blown over, and it will be impossible to exert any immediate, vital, decisive influence for the outlawing of war.

Is it any wonder that Methodists become discouraged, when they see such puny leadership, instead of the red-blooded, consecrated, vigorous, plain speaking, afraid-of-nothing-in-the-world-except-the-displeasure-of-Almighty-God type of leadership, which made Methodism what it is today?

October 15, 1924.--THREE.

I am aware that this letter, which I am sending to every Bishop and Editor of official publications of our Church, will be unfavorably received in some instances, but it is written not with the remotest thought of giving offense, but with the sincere, consecrated purpose of bringing the leaders of our Church to a timely realization of a duty, as yet unperformed, with the hope and prayer that it may be promptly and fully performed even if in the eleventh hour.

As one of the chosen leaders of our Church, set apart to guide its people, you know that far more than eighty per cent. of our people are devoutly praying for the outlawing of war but they are inarticulate, and you well know that they will be unable to effectively give expression to their desires, at the polls November 4th, unless you show the way.

What I urgently request is that you will send a letter to every man or woman in your area, seeking the votes of Methodists for the United States Senate, or House of Representatives, or for President, or Vice-President, asking whether they will support the demand of the Methodist Church, and practically all other Churches in the nation, for the outlawing of war, and then cause both your letter, and the replies received in each district, to be read in the Churches and published in the official Church papers, in such district, before election day, so that an authoritative, impartial, non-partisan statement may be made to our people, for their information and guidance, as to who will, and who will not support the outlawing of war by the United States. As an educated, practical man, you know this will result in throwing the influence of most of our people in favor of those who will consent to the outlawing of war, and I believe it to be the highest duty of the leaders of our Church to enable our people to record their votes on this supreme question, in favor of men and women who will vote for the outlawing of war, regardless of party politics, or political prejudice.

I suggest you ask the seven questions shown on the enclosed sheet, which our Committee is asking those who are seeking our votes in Philadelphia--or, what would be better, prepare such questions as you think would be more suitable for this purpose, and ask them, but do something, and DO IT NOW, to insure the intelligent and effective recording of the will of Methodists, for the outlawing of war, without further dissimulation or delay, on the part of those who represent us in the Federal Government.

May I say before closing this long letter, that I have had two long personal interviews with President Coolidge, and I am well satisfied he is personally, ardently desirous that war shall be outlawed, but he cannot bring it about, as President, unless the members of Congress will vote to outlaw war, hence the absolute necessity of securing a declaration from everyone now in Congress, or who wishes to become a member of Congress, that he, or she, will vote to outlaw war. Mr. Davis has announced that he is in favor of the outlawing of war, and no one doubts his sincerity, but he will be helpless, if elected President, to bring about the outlawing of war, unless the members of Congress vote to outlaw war, hence the absolute necessity that the Christian forces of America shall make certain that every man

October 15, 1924.--FOUR.

they elect, as a member of Congress--Senate or House--has given his pledge, or publicly declared, he will vote for the outlawing of war.

Will you give this greatest moral question which has confronted the Church, since the coming of the Christ, your most earnest, consecrated consideration, and act immediately to mobilize all Methodists for the outlawing of war, so their great influence may be thrown definitely and decisively, on the side of a warless world, when they enter the polls November 4th?

Awaiting your reply, I am,

Yours sincerely,

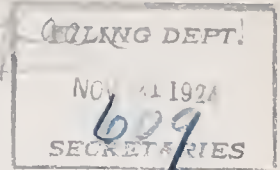
Chairman,
METHODIST MEN COMMITTEE OF ONE HUNDRED.

P. S.:

I will gladly supply, without expense to you, as many copies of the General Conference Declaration, as you will need to enclose with your letters to candidates of all parties in your Episcopal area. Telegraph, AT MY EXPENSE, the number you desire.

COPY *William E. Sweet*

THE STATE OF COLORADO
Executive Chamber
Denver



RECEIVED

William E. Sweet
Governor

SEP 21 1924

Mr. Speer

September 17, 1924.

My dear Mr. Speer:

I have your letter of September tenth, calling my attention to a meeting of the Committee on Policy. I regret that it will be impossible for me to attend this meeting, as I appreciate its importance.

Since you invite a thought from me on this subject, I am glad to send it. I wish to commend the general policy of the Federal Council. I appreciate the fact that, supported by a large number of denominations with representatives who see things conscientiously from a different viewpoint, it is exceedingly difficult to outline a policy which will be confirmed by all; however, the policies which have been followed by the Federal Council during the past two or three years have my hearty approval.

I do not read carefully everything which the Council sends out, but most of the literature is read for me and I am delighted with the forwardlooking, vigorous, courageous way in which the problems of society are met by the Federal Council. People are coming to know that when the Council takes a position, they have given exhaustive consideration to the question and their arguments will bear full investigation.

I hope that the Federal Council will proceed to handle the two great questions of industry and war in the same way in which they have been handling these questions during the past few months.

Sincerely yours,

(signed) William E. Sweet

Mr. Robert E. Speer,
President,
Federal Council of Churches,
United Charities Building,
New York City.

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Dictated 10/16/24

October 17, 1924

Governor William E. Sweet,
Denver, Colorado.

My dear Governor Sweet:

I had not meant to allow all this time to pass without acknowledging and thanking you for your good letter of September 17th with regard to the work of the Federal Council's Committee on Policy. It was a great pleasure to get your letter and I read it to the meeting of the Committee. We are now preparing the first draft of the report of the Committee and a copy will be sent you in due time for your suggestions or corrections.

It was good to have your approval of the work of the Council, especially in the fields of international and industrial relationships.

I was in Denver one Sunday this summer and was sorry not to have any opportunity to see you but I got in only Saturday evening and had to leave Sunday night.

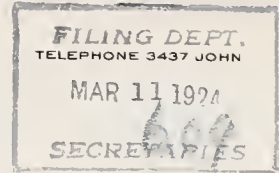
With kind regard,

Very sincerely yours,

RES-KC

CABLE ADDRESS: ONGLEN

Charles H. Strong



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STRONG, MELLE & STANFIELD
27 CEDAR STREET
NEW YORK

CHASE MELLE
CHARLES H. STRONG
OTTO M. STANFIELD

MAR 1 1924
Speer

WILLIAM J. KILLEA

Feb. 27th, 1924.

Mr. Robert E. Speer,
105 East 22nd St.,
New York City.

My dear Mr. Speer:

At the luncheon last week at the Downtown Club at which certain gentlemen gathered for the purpose of discussing the question of the Prohibitory Law Enforcement, I presented a draft of a letter to be issued to social clubs generally in New York City. This letter received general approval. One or two modifications were suggested and they have been made. I hope that in its final form the letter will meet with your approval.

Those present at the luncheon were:

James S. Cushman
V. Everit Macy
James H. Post
Wm. Jay Schieffelin
F. Louis Slade
Charles H. Strong

Will you kindly check on the enclosed list the names of the persons whom you will be willing to interview for the purpose of inviting them to sign this letter. Will you also kindly add the names of any other persons that you think should be solicited and indicate by check whether you will see them. Will you kindly let me have your reply at the very earliest day possible. I am sending this letter to others and when the replies are in I will endeavor to apportion the work.

I think that when any of us starts out with the list there should be a certain number of names already affixed and may I assume that unless I hear from you to the contrary your name may be used?

Cordially yours,

Charles H. Strong

CHS/ED
encls.

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WCF - 4724

Mr. Speer

Edmund Baylies
Charles S. Brown
Robert Carle
Harry H. Flagler
Elbert F. Gary
Charles Dana Gibson
John H. Hammond
William M. Kingsley
Henry Goddard Leach
Dwight W. Morrow
John D. Rockefeller, Jr.
William Rhinelanders Stewart
Henry W. Taft
Seth Sprague Terry
Schuyler N. Warren
Vanderbilt Webb
Alexander M. White
George W. Wickersham
William Williams
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DRAFT OF PROPOSED LETTER TO SOCIAL CLUBS

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MAR 11 1924
SECRETARIES

To the Officers and Boards of Governors of Social Clubs in the City of New York:

At Washington in October 1923 the Citizenship Conference was held - one of the most notable in the annals of the national capital. Over one thousand leading citizens from all parts of the land met and adopted a progressive program to uphold the law of the land and to promote law enforcement with particular reference to the Prohibition Amendment and the acts of Congress and legislatures intended to enforce this amendment.

President Coolidge attended a session of the Convention, received the delegates at the White House and unmistakably approved the action of the Conference as has since been shown by his annual message in which he said, speaking of prohibition, - "It is the duty of a citizen not only to observe the law but to let it be known that he is opposed to its violation."

Among the speakers in favor of the enforcement of the law were Senators Borah and Glass, Governor Pinchot, Louis Marshall of New York and John H. Finley of New York.

The Conference created a Committee of One Thousand upon which are to be found the names of distinguished citizens of New York City, some of whom are representative of the club life of the city.

Following the Conference, the Hon. Roy A. Haynes, Federal Prohibition Commissioner, with the approval of the Hon. Andrew Mellon, Secretary of the Treasury, sent a representative into Philadelphia to visit the leading social clubs with a view to securing by mutual volunteer cooperation a better observance of the law.

On November 7, 1923 Commissioner Haynes publicly announced

that after an official inspection it was found that no intoxicating liquor "was being taken into or consumed on the premises" of the following Philadelphia Clubs and that they were "in fact as well as in theory observing the prohibition laws:"- The Union League, The Manufacturer's Club, The Racquet Club, The Rittenhouse Club, The Philadelphia Club, The Locust Club, The Skatch Club, The Huntington Valley Country Club, The Philadelphia Cricket Club, The Germantown Cricket Club, The Philmont Club, The Markham Club and The Moose Club.

The Commissioner also announced that the following Philadelphia Clubs "are reported to be on the highest plane of law observance:"- The Yale Club, The Princeton Club, The Cornell Club, The University Club, The Mercantile Club, The Old York Road Country Club, The Overbrook Golf Club, The Haverford Club, The Meridian Club, The Poor Richard Club, The Acacia, The Cai Delta Alpha, and The International House.

In response to the request of the Commissioner, the Germantown Cricket Club issued a notice to its house members as follows:

"The Germantown Cricket Club

Notice

The members are notified that a Government Agent representing the Prohibition Unit of the Internal Revenue Department at Washington has been visiting the various Clubs in Philadelphia and has appeared before the Board of Governors of this Club and requested the Club to cooperate in the enforcement of the Prohibition Laws.

Members are advised that keeping or bringing of liquor for beverage purposes into the premises of the Club is considered by the Department to be against the law and that the law will be strictly enforced by the Government against individual members who disregard it.

In accordance with the above, members are warned and requested to desist from carrying liquor or alcoholic drinks onto the premises of the Club and to assist by a strict compliance with the law.

Servants of the Club have been forbidden to handle

Alcoholic drinks in any form within the Club.

By order of the Board of Governors.

(Signed) William R. Tucker, Jr.,
Secretary."

The provisions of law applicable to social clubs have been stated by the Prohibition Commissioner under date of January 22nd, 1924, and are stated in detail in an appendix to this letter. A significant extract from the Commissioner's letter is for convenience reproduced here:

"A public dining room in a club cannot under any circumstances be construed as a part of a man's dwelling. Under the law, there seems to be no condition under which the carrying of liquor in pocket flasks or silt-cases, or otherwise, into the dining room of a club, to be there consumed for beverage use, may be authorized."

The Commissioner has requested the Executive Committee of the Committee of One Thousand to cooperate with him in promoting the cause of law observance by such communication with the leading Social Clubs in New York City as to such Committee may seem feasible.

The Committee has accepted this invitation and has asked the signers of this communication to acquaint the officers and governing boards of these clubs with the situation, recognizing that much has already been accomplished in the furtherance of this cause in most, if not all, of the clubs.

Therefore, it is in compliance with the request of the chief federal official charged with the administration of this law and in recognition of what seems to us a public duty, as defined by President Coolidge, that we, the undersigned citizens of New York, address this communication to the officers and governing boards of social clubs in New York City generally. This letter is transmitted

to such clubs generally and irrespective of the conditions of law observance in any of these clubs and without intimating that there is a violation of the law in any thereof, in the hope that the information herein contained may be found useful in case conditions should arise that would warrant its use. By way of specific suggestion of what might be done, if occasion require, we refer again to the action taken by one club as instanced hereinbefore - the issuance of an official club letter to all club members containing the following statement:-

"Members are warned and requested to desist from carrying liquor or alcoholic drinks onto the premises of the Club and to assist by a strict compliance with the law. Servants of the Club have been forbidden to handle alcoholic drinks in any form within the Club."

New York City, March, 1934.

APPENDIX TO LETTER ADDRESSED TO
SOCIAL CLUBS IN NEW YORK CITY

Extract from Communication from Hon. Leroy A. Haynes, Federal
Prohibition Commissioner under date of January
22nd, 1924

"The Eighteenth Amendment prohibits the manufacture, sale, or transportation of intoxicating liquors for beverage purposes.

Section 3 of Title 11 of the National Prohibition Act provides that

"No person shall on or after the date when the eighteenth amendment to the Constitution of the United States goes into effect, manufacture, sell, barter, transport, import, export, deliver, furnish, or possess any intoxicating liquor except as authorized in this Act, and all the provisions of this Act shall be liberally construed to the end that the use of intoxicating liquor as a beverage may be prevented."

Section 29 of said Title provides that,

"Any person ... who ... violated any of the provisions of this title, for which offense a special penalty is not prescribed, shall be fined for a first offense not more than \$500; for a second offense not less than \$100, nor more than \$1,000., or be imprisoned not more than ninety days; for any subsequent offense he shall be fined not less than \$500, and be imprisoned not less than three months nor more than two years."

The only provision in the National Prohibition Law which permits the possession or use of liquor for beverage purposes is Section 33 of Title 11, which reads in part as follows:

"But it shall not be unlawful to possess liquor in one's private dwelling house while the same is occupied and used by him as his dwelling only and such liquor need not be reported, provided such liquors are for use only for personal consumption of the owner thereof and his family residing in such dwelling and of his bona fide guests when entertained by him therein; and the burden of proof shall be upon the possessor in any action concerning the same to prove that such liquor was lawfully acquired, possessed and used."

In the case of Street versus Lincoln Safe Deposit Company (254 U. S. 98), the Supreme Court held that a place in a storage warehouse under the control of the owner, in which liquor privately owned as provided in Section 33 is held, is to be regarded as a part of the owner's dwelling, and that it may be legally transported to his dwelling at such times as he desires to use it.

A public dining room in a club cannot under any circumstances be construed as a part of a man's dwelling. Under the law, there seems to be no condition under which the carrying of liquor in pocket flasks

or suit-cases, or otherwise, into the dining room of a club, to be there consumed for beverage use, may be authorized."

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SEP 25 1924
Mr. Speer
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STATEMENT OF FRED B. SMITH CONCERNING THE
SITUATION IN EUROPE IN RELATION TO THE
PROTESTANT CHURCHES ON THE CONTINENT

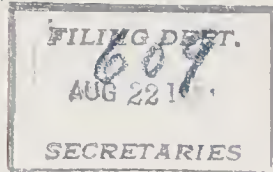
Sept 23 1924

I have been crossing the Atlantic Ocean practically every year since 1899 and have therefore been more or less familiar with problems in connection with the various churches on the Continent, and particularly the heroic struggle being made by the leaders of the Protestant faith. But I have just returned now from ten weeks over there and the incidents of travel and conference have impressed me more deeply than those of all the preceding years. I realize quite fully now what Dr. Keller meant when he said that "the people who lost the war, in largest sense, were the Protestant Churches on the Continent of Europe."

This is literally true. There are a good many areas over there now where we are in danger of losing literally the entire Protestant expression of the Christian faith. Indeed, this is going on. I cannot think at this moment of anything more vital to the future welfare of the Kingdom of God than that the great, strong, rich, powerful Protestant Churches in America should rally generously to the support of these, our fellow workers of the struggling Protestant Churches upon the European Continent.

Fred B. Smith

John D. Rockefeller, Jr.



26 Broadway
New York

ans

August 11, 1924.

Dear Dr. Speer:

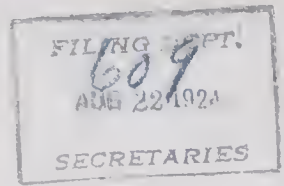
[In looking over some old pamphlets, I came across the enclosed sermon, preached by Dr. Aked, the Liverpool minister who was a few years ago pastor of the Fifth Avenue Baptist Church. The references which it contains to the early beginnings of the Federal Council of Churches of Christ in America I thought would interest you, in view of the subsequent growth and development of the organization.

Please do not trouble to acknowledge or return the pamphlet.]

Very truly,

John D. Rockefeller Jr.

Dr. Robert E. Speer,
Englewood, N.J.



August 19th, 1924
Dictated 15th.

Mr. John D. Rockefeller, Jr.,
26 Broadway,
New York City.

My dear Mr. Rockefeller,

It was very kind of you to send the copy of Dr. Aked's sermon. I remember his interest in the Federal Council and it is very good to have this strong statement which he has made and, as you suggest, to observe the real progress that has been made in the face of many hindrances in this attempt to develop a really serviceable instrument for the common use of the churches.

I trust that still more progress may be made during the four years that will follow the coming quadrennial meeting of the Council which is to be held in Atlanta, Ga. This will be the first time that the Council has met in the South. The invitation came from the Atlanta churches, including the Baptist, Episcopalian, Methodist and Presbyterian.

I am taking the liberty of sending you herewith a little book on the Race question, which perhaps you may find time to look over. As you will see from the preface, this is an abbreviation of a much larger book on "Race and Race Relations" which is going through the press now, and which will contain a great deal more source material for the use of students who want to work out these questions for themselves.

With kind regard,

Very sincerely yours,

RES:CF

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JAN 24 1924

SECRETARIES

January 21st, 1924
Dictated January 14th.

Mr. William C. Pond,
511 Elizabeth Street,
San Francisco, Calif.

Dear Mr. Pond,

It was a great pleasure to get your kind letter with its enclosure regarding the Bethany Chinese Church at Fresno. I hope that if I live to your age it may be with as bright and just an outlook on life as yours, and with the same high spirit.

Such sympathy and confidence and help as yours are a value beyond all calculation in such a work as this, and, in behalf of the Council, I thank you heartily for them.

I trust that you receive a copy of the Federal Council Bulletin. If not, I wish you would let me know, and I will see that a copy is sent to you. The recent meeting of the Executive Committee in Columbus was, I think, the best meeting of the Council which I have attended. It showed how much work there is for the Churches to do together, and it showed also how much readiness there is in the Churches to find and to do this common work.

With kind regard,

Very cordially yours,

RES:C.

Wm. C. Pond

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571 Elizabeth St. San Francisco
Monday Jan 28 1924

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My dear Bro. Speer.

Thank you for your very kind letter of Jan 21st. Your generous appreciation is the best of earthly spiritual tonics. I have reason for daily gratitude for such physical health and ceaseless energy and initiative as you have seen in me. I cannot refer to myself the pleasure of writing that I see in you all that you see in me, and more.

I can scarcely think of any recent development in the Kingdom of Christ, in which I see more to encourage us and prompt ^{us} to larger endeavor, than in The Federal Council, conducted as it is; in part-ally, energetically, and with wisdom from on high.

Thank you for your kind proposal to send me your "Bulletin". I have taken it as a subscriber for two or three years. I read it with great interest, and if - with out notice to me, my subscription is found to be exhausted, let me be notified and I will at once reinstate it.

Truly Yours in the service of Christ
Wm. C. Pond

E. A. E. Palmquist

The Philadelphia Federation of Churches

"Co-operative Christianity is Undefeatable"

THE SCHAFF BUILDING
1505 RACE STREET
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Women's Interdenominational Union
MRS. WILLIAM BOYD
President

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OCT 27 1924
Mr. Speer

Oct. 24th,
1924

Rev. Doctor Robert E. Speer,
156 Fifth Avenue
New York City, N.Y.

My dear Doctor Speer:-

I am sending this line to more formally express our very great appreciation of your kindness in coming to us Thursday evening.

Your message was just what I wanted, and I heard very many encouraging comments at the door. We are trying to stir the Christian conscience of our Ministers and Christian Workers to the challenge of this great hour and you materially helped us.

I am enclosing a little check, not as an honorarium as any means, but to help pay your incidental expenses.

Sincerely,

E. A. E. Palmquist
Executive Secretary

E.A.E.P:MB.

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OCT 15 1924

Mr. Speer

BISHOP NUELSEN writes as follows regarding the spiritual value

Oct 13/1924

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OCT 17 1924

SECRETARIES

of the Central Bureau:

"I should like to give expression to a thought which gains upon me more and more. The work done by the Central Bureau is not exhausted in material aid. It has a far greater ideal value. It is one of the factors, and indeed one of the most important ones, which contribute to international understanding, to ecclesiastical understanding, and through these toward unity and peace. We shall not be able to banish either nationalism or denominationalism from the world. But we shall help to materialize the higher thought of the super-national character of evangelical Christianity, unity in the spirit alongside of variety in form."

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ON

AMERICAN JAPANESE RELATIONS

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October 10, 1924

The Honorable Cyrus E. Woods, our late Ambassador to Japan, has recently said:

"I do not believe that the American people realize the untold harm which this legislation (the Asiatic exclusion law) has done and is destined to do, not only to our diplomatic relations with the entire Far East, but especially to the efficient work of our Churches and to American business as well. It is a critical situation for both. I come fresh from the seat of trouble and know whereof I speak."

The National Committee on American Japanese Relations, formed exclusively of American citizens, has adopted the policy and program set forth in the enclosed folder, and is seeking to form a Committee of One Thousand outstanding leaders in all parts of the country, who believe in the policy and will support it.

The Executive Committee invites you to membership on this Committee in case you find this statement of our policy to be in harmony with your own convictions.

Very sincerely yours,

Chairman

CENTRAL BUREAU FOR RELIEF OF THE EVANGELICAL CHURCHES OF EUROPE

Zurich, Switzerland

DR. ADOLF KELLER
Executive Secretary
SONNEGGSTRASSE 16,
ZURICH

*The Central Bureau has been approved
by the Federal Council of The Churches
of Christ in America*

ROBERT E. SPEER, *President*

REV. CHAUNCEY W. GOODRICH
American Representative
Room 615, 287 FOURTH AVE., New York
Phone: Gramercy 3475

REV. ERNEST LYMAN MILLS
American Field Secretary

October 10, 1924

It is a great satisfaction to know that the Ministers of Rochester at their meeting October 13th, are to hear Dr. Ernest Lyman Mills regarding conditions among the Protestant Churches of Europe. As a result of his close personal observation through several years in many countries of the Continent, Dr. Mills speaks with unusual authority on this situation which concerns so vitally the Protestants of the world. You will recognize the message of one who knows.

Here in New York as representative of the Central Bureau for Relief, I find myself somewhat on the watch tower, and I can testify that every report from abroad emphasizes the gravity and urgency of the crisis.

In many areas the decline and disappearance of Protestant organizations in contrast with the extension and development of Roman Catholic institutions through subsidies from abroad is a matter to stir American Protestants to a sense of essential solidarity with their distressed brethren overseas. Our cause is one.

With kind regards,

Very sincerely yours,

American Representative

CWG

CENTRAL BUREAU FOR RELIEF OF THE EVANGELICAL CHURCHES OF EUROPE

Zurich, Switzerland

DR. ADOLF KELLER
Executive Secretary
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ROBERT E. SPEER, *President*

REV. CHAUNCEY W. GOODRICH
American Representative
Room 615, 287 FOURTH AVE., NEW YORK
Phone: Gramercy 3475
REV. ERNEST LYMAN MILLS
American Field Secretary

October 9, 1924.

Dear Brother:

The enclosed leaflet presents briefly a situation which concerns everyone of the Protestant faith. It is a situation which should be considered in all our churches, and an occasion peculiarly appropriate for this is the approaching Reformation Sunday, which is to be observed by many Congregations on the Sunday either preceding or following October 31st, the anniversary of the affixing of Luther's theses to the church door at Wittenberg.

Whether this or a later date proves more convenient, the crisis is clearly grave enough to justify the devotion of a Sunday service to its consideration; but where this is impossible, surely in some way the tragic facts can be brought to the knowledge of each congregation, if it be only by the distribution of leaflets and a commendatory word by the pastor.

If you prefer, gifts may, of course, be sent through your regular denominational channels. Whether these are designated for the work maintained by your own Communion on the European Continent or for general relief, the essential thing is that in some way the Protestant religious life in Europe shall be reinforced at a moment of peril and loss.

Material which will be of use in preparing addresses on this subject will be mailed about October 15th.

Leaflets, collection envelopes, or pledges may be had on request by the enclosed postal.

The need is great and the time to meet it is NOW.

Very sincerely yours,

Chauncey W. Goodrich
Secretary.

October 7, 1924.

Dear Friend:

The SS. "Reliance" of the United American Lines, sailing November 14th, has been selected by your Executive Committee as the Christmas Ship of Friendship.

She is in port only once more before she sails on her memorable voyage as the "Ship of Friendship", and the management of the line have very courteously and very generously extended the services of the ship's entire personnel for a tea party under the auspices of the Women's Church Committee on International Goodwill, on Columbus Day, October 13, from 4 to 6 P. M. A group of children with their Sunday School teachers have been asked and will be shown the ship and entertained in the Children's Room. It is hoped if the members have children, they will bring them.

The expense of the tea is met by a special fund and it is earnestly hoped that as a member of the Committee, you will not only be present as a hostess, as we shall require the assistance of the entire Committee, but that you will extend an invitation to at least ten persons. An interesting program will be broadcast and a photograph of the ship and the Committee with their guests will be taken for the purpose of publicity. Cards for your guests are enclosed. Kindly write the name of the guest on the card, which will be presented at the gang-plank.

Will you promptly acknowledge this letter stating if you will be on the ship at 3 o'clock, in order that we may all act in unison and be assigned to our several posts and if you cannot be there, to whom you have sent the tickets, otherwise return the tickets as, naturally, they are limited.

Sincerely yours,

CMW:M

Chairman.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
(INCORPORATED)

OFFICERS
THE FEDERAL COUNCIL
ROBERT E. SPEER, President
CHARLES S. MACFARLAND
SAMUEL McCREA CAVERT, General Secretaries
ALFRED R. KIMBALL, Treasurer

THE COMMISSION
SHELBY M. HARRISON, Chairmen
WORTH M. TIPPY, Executive Secretary
CARL H. BARNETT, Secretary, Community Relations

COMMISSION ON THE
CHURCH AND SOCIAL SERVICE

105 EAST TWENTY-SECOND STREET
NEW YORK

COUNCIL OF CHURCH
SECRETARIES
SAMUEL Z. BATTEN, Baptist
M. P. BURNS, Methodist
H. R. CRANDALL, Seventh Day Baptist
HUBERT C. HERRING, Congregational
CHARLES N. LATHROP, Episcopal
JOHN McDOWELL, Presbyterian
JAMES M. MULLAN, Reformed
FRANK A. SMITH, Baptist
ALVA W. TAYLOR, Disciples
HARRY F. WARD, Methodist
A. C. ZUMBRUNNEN, Methodist, S.

October 7, 1924

SPECIAL NOTICE

MEETING OF THE COMMISSION ON THE CHURCH AND SOCIAL SERVICE

Following the successful precedent of last year at Columbus, Ohio, it has been decided to convene the Autumn meeting of the Commission on the Church and Social Service in connection with the Quadrennial Meeting of the Federal Council of Churches at Atlanta, Georgia, December 3 to 9. In order to make it possible for members of the Commission and Secretaries to attend at least the business sessions of the Quadrennial Conference, the Commission will meet at dinner on Friday night, December 5th, and will continue its session during the evening. If necessary there will then be an adjourned meeting for Saturday dinner and evening, December 6th. This plan will make it possible for special committees to meet at other hours of the day.

The Quadrennial Meeting of the Council is an important occasion, and the fact that it is to be held in the South for the first time gives it added significance. It will also be the first time that the Commission on the Church and Social Service has ever met in the South. Our Southern brethren have steadily come North and it is now possible to extend to them a return courtesy.

It is the hope of this Office and also of the Central Office of the Federal Council that a large number of members of the Commission may be able to attend the Conference, and I trust that you will do so.

The program of the Conference and an Agenda of the Commission will follow later. This notice is sent early in order that you may make reservations on your calendar.

Very sincerely yours,

WORTH M. TIPPY, Executive Secretary
COMMISSION ON THE CHURCH AND SOCIAL SERVICE

WMT:H

Minutes of the Meeting of the Federal Council's
Committee on Relations with the Eastern Churches,
held at 2:30 P. M., at the National Offices

Present: Bishop Brent (presiding) Dr. Ross, Professor Boynton, Dr. Emhardt, Dr. Burgess, Dr. Chamberlain, Mrs. Cotton, Mr. Jennings, Mr. Voris, Dr. Scudder, Dr. Gulick, Dr. Macfarland, Miss Chase, Mr. Staub, Mr. Turner, Dr. Donohugh, Dr. Goodrich, Mr. Huntington, and Dr. Montgomery.

Excuses for absence were received from: Dr. Barton, Mr. Colton, Dr. Haven, President King, Dr. Lynch, Dr. North, Dr. Stevenson, Mr. Vickrey, Mr. Zelig, Dr. Speer, and Dr. Arthur J. Brown.

Dr. Boynton opened the meeting with prayer.

The minutes of the previous meeting having been sent to all the members were approved without being read.

Mr. Montgomery reported correspondence with Eastern Church leaders, especially a cordial letter to the Committee from Patriarch Gregorius of Constantinople. In this letter Patriarch Gregorius told of the naming by the Holy Synod of a Committee on relations with other Churches.

Mr. Albert W. Staub (American Director of the three Near East Colleges) spoke on "The Religious Educational Institutions of the Eastern Churches."

Mrs. Elizabeth Boies Cotton spoke on "The Eastern Churches and the Y.W.C.A."

Mr. Jennings spoke on "The Eastern Churches and the Y.M.C.A."

Rev. John R. Voris spoke on "The Eastern Churches and the Religious Program of the Near East Relief."

Dr. Donohugh and Mr. Turner spoke on "Aid to the Eastern Churches through the Foreign Boards."

Dr. William C. Emhardt spoke on "Looking to the Future."

As a result of general discussion, the following resolutions were adopted:

1. That the Chairman appoint a Committee to confer with the Foreign Boards on Aid to the Eastern Churches through the Foreign Boards. (Bishop Brent appointed Dr. Emhardt, Dr. Barton, Dr. North, Dr. Stanley White, Dr. Lerrigo, and Dr. Stevenson)
2. That the Chairman appoint a Committee to confer with the Near East Relief on the Religious Program of Near East Relief (Bishop Brent appointed Dr. Boynton, Mr. Vickrey and Bishop Cannon).
3. That the Chairman appoint a Committee to prepare a section on Relations with the Eastern Churches, for the Federal Council's Report on Polity. (The Chairman appointed Dr. Lynch, Mr. Colton and Dr. Ross)
4. That the Chairman appoint a member to take the place of Mr. Gardiner, on the Committee on the Interests of the Jerusalem Patriarchate. (Bishop Brent appointed Dr. Finley)

The meeting adjourned at 4:20 P.M.

GEORGE R. MONTGOMERY
Secretary.

Federal Council of the Churches
of Christ in America
105 East 22nd St., New York.

For immediate release

PRIZE CONTEST FOR A CHURCH POSTER

Under the auspices of the Poster Advertising Association, Inc., three substantial prizes are being offered for the best poster expressing the debt of the world to the Church.

The prizes offered are as follows:

| | |
|-------------------|-------|
| First Prize..... | \$500 |
| Second Prize..... | \$200 |
| Third Prize..... | \$100 |

In making the offer the Poster Advertising Association explains its aim and point of view as follows:

"The Church is the foundation and likewise the permanent structure of civilization. For all that is good we are indebted to our religious beliefs, for which the Church is our symbol. The Church is the expression, the tangible and intangible bulwark, the interest and reality of human need.

"If this idea were expressed in a great 24-sheet poster and given display throughout the nation, the effect could not help being remarkable in an awakening of the spiritual and in an appreciation of the Church.

"Here is the greatest subject for artists. The idea should mean a great conception. And millions of people will see it."

The contest closes December 15, 1924. The rules of the contest include the following:

1. The contest is open. Any artist, amateur or professional, of any race or nationality and of any country may compete.
2. The subject must be of the Church as the Church; not of a Church of any one creed or religious belief.
3. Broadly, the idea is to picturize the place of the Church in the advancement of civilization. What does the Church mean to the world? What is the relation of the Church to human need?
4. The word message should be complementary to the picture, adding force by word to the force of the picture. It is advisable to use as few words as possible. Brevity in words is essential to the effectiveness of a poster.

A full statement of the rules, together with other suggestions, may be had upon application to the Poster Advertising Association, Inc., 307 South Green Street, Chicago, Ill., or the Federal Council of the Churches, 105 East 22nd Street, New York.

Federal Council of the Churches
of Christ in America
105 East 22nd Street
New York City

For immediate release

THE RESPONSIBILITY OF THE CHURCH TOWARD THE PROBLEM OF CRIME

By Rev. Carl H. Barnett, Associate Secretary
Federal Council's Commission on the Church and Social Service

According to the Federal Census of 1922 there were 163,889 persons confined in our penal and reformatory institutions. An eminent authority on crime estimates that a half million people are placed behind prison bars in the United States in the course of a single year. The cost of prevention, detection, prosecution and punishment of crime is not less than one billion dollars annually. It is also possible to approximate the economic loss which this enforced separation from productive enterprise represents. The Board of Public Welfare of the State of Indiana, for example, has figured out that in that state, in the sixteen years during which the Indeterminate Sentence and Parole law has been in operation, the total earnings of the 3,451 men and women whose sentences were suspended amounts to \$6,143,197.85, or a little more than \$1,780. for each individual. From these figures it is possible to arrive at a close estimate of the losses suffered by imprisonment.

We are able to approximate these financial losses but no one can compute the burden on the families affected, who are often deprived of the breadwinner and are borne down by the shame and disgrace of it all. Possibly a million and a half of our people are thus affected. It does not require much imagination to visualize the dire effects on the moral life of the nation, resulting from this vast stream of delinquency pouring its contagion into the social organism.

If the people of this country realized the situation and the fearful danger which exists, they would unite their energies for its control and abatement. They would take all penal institutions out of politics and put them under the control of scientifically trained men and women. They would make every place of penal servitude a reform institution. Every possible person would be kept out of jail and those who are committed would as a rule come out stronger morally, intellectually and physically. Churches, schools, Christian and Hebrew associations, Boy Scouts and like agencies would organize to strike at delinquency at its source through club organizations of adolescent boys and girls.

The one great word for the prisoner is Redemption, and that is a word of Religion. Prisoners can be stopped in their career of evil. The churches must unite their teaching to substitute the idea of redemption for retribution in dealing with delinquents. Loss of liberty is not only necessary for the protection of society but is a part of the redemptive process. The time will come, when the first reaction of a church, or of a community, or of a state, towards those who go wrong will be, how can they be saved. Especially should the churches receive back into their redeeming fellowships, prisoners who have been paroled and come back with the intention of making a new start in life.

The churches of the country are asked by the American Prison Association to set aside one Sunday each year for the consideration of the responsibilities

of the Church to the men, women and youths in our prisons. The observance of Prison Sunday, which is set this year for October 26, began on February 26, 1884 when ministers of New York State, representing all denominations, convened at the call of the New York Prison Association in Grace Church, New York City and passed the following resolution:

"Resolved, that we hereby recommend each of the churches throughout the state, upon one Sunday in the year, to consider the relation of Christian people to the reformation of criminals."

The American Prison Association later followed in a similar request to the churches of the nation.

The Federal Council of the Churches suggests that on Prison Sunday, Oct. 26, pastors inform their congregations about crime and the prisoner in the United States and urge the universal adoption of the redemptive principle in the treatment of delinquency. In case a pastor does not think it advisable to use the entire sermon period he may devote a part of the time, morning or evening, and use the calendar distributed in the pews, or the church paper, or provide for a discussion of the question before societies of the church.

All requests for information on the subject will receive prompt attention from The American Prison Association, 135 E. 15 St., New York, N. Y.

FILING DEPT.

MAR 22 1924

SECRETARIES

Copy of cablegram from Dr. Mott, received March 14, 1924;

NPEW 37
PIRE 27 14113
FEDCIL NYK

SPEEREZKEX VOUTAANIBZ YNOMMEJYLX EJSIRPOSSC UFRICKUFOD SOALGHAIMV IMUYZECIEZ
VISYXUWIUN MOUXTMOYPP ALDUHYAIFK IVIREJUHUV UKOFKIAPTZ NYUFFSAOPM BLAIKICSAT
IMWORISNAR MIECNSIOJJ PORYRREHAR UBFICIJNAK FYHOLISCUN ANIXTSOUCW NYAMVWDINK
HEMUHEBOJK SILSTIVIRH ABLUVIFAMH MOTT

Translation:

R E Speer. Salonica, Greece (ABCFM) Situation admitted the worst of all Greece. Condition 125000 refugees there past description. Food, clothing, shelter, sanitary measures, medical aid, self-help, industrial work, schools, desperately needed. No available employment for great majority. Over 100000 more refugees expected before June. Government and people will do or are doing all we can under difficult circumstances. Outside help absolutely essential. John R. Mott.

George R. Montgomery

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA ^{EPT.}

(INCORPORATED)

DR. ROBERT E. SPEER, PRESIDENT

ALFRED R. KIMBALL, TREASURER

REV. CHARLES S. MACFARLAND } GENERAL SECRETARIES
REV. SAMUEL MCCREA CAVERT }

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church
in North America
Churches of God in N. A.
(General Eldership)
Congregational Churches

Disciples of Christ
Friends
Evangelical Church
Evangelical Synod of N. A.
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Commission on
Christian Unity and Department of Christian Social Service

Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone: Gramercy 3475

COMMITTEE ON RELATIONS WITH EASTERN CHURCHES

March 5th, 1924.

REV. GEORGE R. MONTGOMERY, SECRETARY

- RT. REV. CHARLES H. BRENT, CHAIRMAN
- REV. PETER AINSLIE
- REV. JAMES L. BARTON
- PROFESSOR CHARLES H. BOYNTON
- BISHOP JAMES CANNON, JR.
- REV. WILLIAM I. CHAMBERLAIN
- REV. S. H. CHESTER
- MR. E. T. COLTON
- MRS. ELIZABETH BOIES COTTON
- REV. WILLIAM C. EMHARDT
- DR. JOHN H. FINLEY
- MR. ROBERT H. GARDINER
- REV. WILLIAM I. HAVEN
- PRESIDENT HENRY CHURCHILL KING
- REV. F. H. KNUBEL
- REV. P. H. J. LERRIGO
- REV. FREDERICK LYNCH
- MRS. WILLIAM A. MONTGOMERY
- DR. JOHN R. MOTT
- REV. FRANK MASON NORTH
- MRS. HENRY W. PEABODY
- REV. J. ROSS STEVENSON
- REV. STANLEY WHITE
- MR. CHARLES V. VICKREY
- REV. JOHN S. ZELIE

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N.Y.

My dear Dr. Speer:

Last summer you sent me some correspondence that you had had with Dr. Mott with regard to the possibility of cooperating in setting up a school of religious training for Russian priests.

At that time the suggestion was that the school should be placed in Prague. Some of us have been wondering if possibly Jerusalem would not be a possible place for such a school. As you may know, the Russian Church owns about \$25,000,000.00 worth of property in the Holy Land and there are several groups of buildings which are now entirely closed, one of which the British Government might make available for us in case funds were found.

I am wondering if you would be willing to send me that correspondence which I returned to you at the time so that I might get the names of the Russians who were especially interested in an undertaking of this sort?

Mr. Colton of the Y.M.C.A. was much interested in promoting religious training for the Russians. I think his particular scheme was that the training should be had in Moscow. I told him that Jerusalem had the advantage of freedom from political entanglements.

There are many evidences that Christendom is awakening to the importance of

British control in the Holy Land. Palestine offers stability for the future with respect to reconstruction efforts.

Yours sincerely,

George R Montgomery

GRM:K

George R. Montgomery

*P.S. You may be interested in
glancing through the enclosures.*

GRM

R. H. Macready
New York City

609
FILING DEPT.
535 West 111 St
AUG 18 1924
JUNE 26th 1924

Dr Robert E. Speer
New York City

RECEIVED

JUN 30 1924

Mr. Speer

Dear Dr. Speer:-

The Federation of Churches sends an appeal to the delegates of the Democratic Convention as noticed in the papers this morning. I believe you are the President of that body. May I call your attention to the glaring defect of an appeal ^{like this} coming from a Christian body? The appeal closes thus. The prayers of the Church are with

that the God of nations may direct its deliberations. Why not say, that Jesus Christ the Ruler of nations, may direct, &c.

The Jews accepted God as the God of nations, so do the the Mohammedans - the awful Turk, &c. But Christ insisted on being recognized as the mediator with power.

When shall we begin to recognize Him? And if the representative of Christian churches - thirty millions of people - fail when they should make such recognition, what is the conclusion?

If this Federation were a political body looking for votes, I can see why they should use the name God. But made up of Christian citizens representing millions of Christians, it seems an inexcusable slight of the Savior and Ruler they follow, not even expedient.

Why I mention while I write that the Bible in the Public School is an issue which must be fought out. The Daily Vacation Bible School and all the rest of the little props, may be good signs that something is needed. But they do not and never can meet the want.

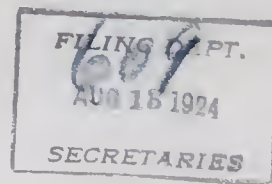
I think it is conceded that the nation needs religion and morals. She must train her own subjects. When? In school. How? By the teacher. It will raise the tone of the teacher, the tone of the pupil, the home, the nation. Its influence will be widely felt and much needed in our democracy.

Some say it can not be done. - This putting the Bible in the Public School. It will create strife. Yes, Christianity always does. But it will pay. It is the only sensible way. Let us begin a new job. Christ and the world are waiting.

And now Dr. Speer I trust you will receive this in the good spirit in which it is written. Just keep an eye on the Federation.

Assuring you of my sincere interest in the foundation and my greatest good wishes for your success, believe me,

Yours Very Cordially
R. A. Mac Cready.



Dictated 8/1/24

August 4, 1924

Mr. E. W. MacCreedy,
535 West 111th St.,
New York City.

My dear Mr. MacCreedy:

Your letter to Mr. Speer has come to me, since he is absent on the Pacific Coast and most busily engaged in work among the Synods there. Your letter will be called to his attention when he returns but I want to answer it so far as possible in order that he may be relieved from pressure of accumulated correspondence.

I am sure that as President of the Federal Council of Churches, Mr. Speer is carrying a great responsibility and will gladly welcome all suggestions that may be constructive in their nature and coming from those who are thoroughly friendly and sympathetic and who will fairly look at all sides of the great problems that are surrounding us.

Just about the time your letter arrived and I read it, my attention was drawn to a paragraph in one of Mr. Speer's letters, which I am quoting, to show you how deeply he feels as to the vital importance of "acceptance by men of the Lordship of Christ,"

"Special responsibilities rest upon us Christian Believers who are convinced that the only full solution of the problem of race relationships is to be found in the acceptance by men of the Lordship of Christ and His principles and spirit and life. Let us continue to work together in our respective countries to bring ever increasing numbers of individuals to this faith and to win for Christ His rightful place in all our life and relationships."

Of course we all know of his deep conviction on these important matters.

Let me say in closing that I sympathize most heartily with your thought that we do need to stress the Lordship of Jesus Christ and to stand squarely

Mr. R. H. MacCready...2

8/4/24

against any tendency to rob Him of His rightful place as Lord and God and King.

With kind regards,

Cordially yours,

OR-KC

BEST BY ATTEST

Original Romeike

PRESS CLIPPINGS

220 WEST 19TH ST., NEW YORK
Tel. Chelsea 8860

THIS CLIPPING FROM

MAR - 7 1924

*Edw.
Lunt Cool*

DR. ROBERT E. SPEER



Dr. Robert E. Speer, secretary of the Presbyterian board of foreign missions and president of the Federal Council of Churches of Christ in America, whom leaders are arranging to put forward for moderator of the general assembly of the Presbyterian church to be held in May at Grand Rapids, Mich.

Arthur E. Hungerford

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

MAILING DEPT.
APR 10 1924
609

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church
in North America
Churches of God in N. A.
(General Eldership)
Congregational Churches

Disciples of Christ
Friends
Evangelical Synod of N. A.
Evangelical Association
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Commissions on
Christian Unity and Social Service
Reformed Church in America
Reformed Church in the U. S.

Reformed Episcopal Church
Reformed Presbyterian Church
General Synod
Seventh Day Baptist Churches
United Brethren Church
United Evangelical Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

ROBERT E. SPEER, PRESIDENT
REV. CHARLES S. MACFARLAND
REV. SAMUEL M. CAVERT
GENERAL SECRETARIES
ALFRED R. KIMBALL, TREASURER

WASHINGTON OFFICE

BISHOP WILLIAM F. MCDOWELL, CHAIRMAN
REV. E. O. WATSON, SECRETARY
937-941 WOODWARD BUILDING
WASHINGTON, D. C.

TELEPHONE: FRANKLIN 5484

Handwritten initials: AEH

809 N. Charles Street,
Baltimore, Md.

April 10, 1924.

Dr. Robert E. Speer,
Presbyterian Board of Foreign Missions,
156 Fifth Avenue,
New York City.

Dear Dr. Speer:-

Here are two clippings of your picture.

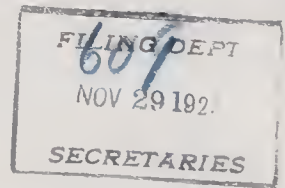
Your family will enjoy them.

Yours sincerely,

Arthur E. Hungerford

Arthur E. Hungerford.

AEH/R
encl.



November 26, 1924

Mr. Arthur E. Hungerford,
809 North Charles St.,
Baltimore, Md.

My dear Mr. Hungerford;

I enclose herewith a brief statement which perhaps is not too far
off from what I may say at the Atlanta meeting.

Very cordially yours,

RES-XC

In ^{one} ~~our~~ view the Christian Churches of the United States are a set of organizations having small relationship to one another and small influence over their own membership, representing very different types of mind and following no common line of action. And in this view they are called futile and ineffective.

But there is another view which is far closer to the real facts. Though they have no common direction and are under no central authority, though they seem to lack unity both of opinion and of effort, nevertheless the Christian Churches represent the greatest body of uniform conviction and purpose in the nation, and they are increasingly speaking with a common voice and acting with a common program.

The last four years, in spite of doctrinal discussions, have witnessed a steady advance in the cooperative action of the Churches. They are planning together their common and primary evangelistic work. They are uniting more than ever in common worship. They have worked together to meet ^{human} need in Japanese earthquake and Chinese famine and Near East Relief. They have spoken their ^{mind} ~~word~~ about war and world courts and arbitration and international justice and good will and their ~~voices~~ has been more influential than ever before.

It is perhaps to the credit of the Churches that they have not ^{pleased} every one. Their attitude on political and social questions has pleased either those who would have had the Churches committed to ^{partisan positions} ~~positions~~ or those who would have had the Churches ~~make~~ no effort to realize the Kingdom of God in actual human relationships. All groups represented in the present economic ^{struggle} ~~efforts~~ are to be found in the Churches. Capital and labor are both there and they must work out a common course of action as Christians in the Church.

Whatever differences of view there may be as to the functions of the Churches in relation to social and economic and political questions, there is no difference of view in the Churches as to their main and central business of bringing human life under the ^{Sword,} Leadership of Christ. The last four years have convinced them more deeply than ever

that there is no way out of the evil and waste and ^{worry} worry of the world except the way of Christ. And they know that no one knows any other way. They are more than ever united in this.

Mr. Speer

Edw. W. Hazen

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SECRETARIES

See Winchell
12/15/24

[Handwritten signature]

Hadlaur Cou. Dec. 11, 1924.

Mr. Robert W. Speer
Pres. Federal Council of the Churches of
Christ in America
105 East 22nd St.
New York City, N.Y.

Dear Mr. Speer,

I have just received acknowledgement of a contribution of \$500 to the work of the Council. Will you permit me to make a suggestion and I think I make it with a pretty clear understanding of the limitations set upon the activities of the Council. The suggestion is this.

That a real serious study be made of the possibilities of bringing about a unified missionary work in foreign lands so that at least in a given nation there shall be only one denomination and better still no denomination. One of the greatest obstacles to the progress of christianization of the world in our missionary work is the stumbling block of many sects and creeds which the native looks upon as so many different religions and naturally so. Some scheme should be devised whereby the message of Jesus Christ should be presented to the non believer or heathen by one single united front with simplicity of purpose and message. When this day comes we may hope for greater returns from missionary effort and I believe that the Council may be a factor in bringing this day forward.

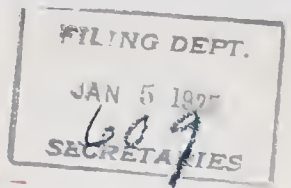
In this connection let me call your attention to an article in the December number of Association Men by P. W. Wilson entitled "A Rich Man and the Kingdom," referring to a native Filipino named Teodoro F. Yangco and his work in the Philippines, but especially

to the latter part of the article referring to the break in the Catholic church and the failure on the part of the followers of Father Aglipi to find a welcome reception in the Protestant churches in the Philippines. This very problem which I have referred to, of many sects and creeds, proved the stumbling block which prevented the followers of this Father Aglipi from founding a real Protestant church in the movement referred to.

Very truly yours,

Edw. W. Hazen

b-a



Edw. W. Hazen

RECORDED

JAN 2 - 1925

Mr. Speer

Haddam Conn. Dec. 30, 1924.

Mr. Robert E. Speer
156 Fifth Avenue
New York City, N.Y.

Dear Mr. Speer,

I thank you very much for your letter of the 27th and have read the enclosure with reference to congress in South America. I wish it were possible for me to attend but I have an engagement in Washington to lunch with the president April 13th which if there were no other matters in the way would make it impossible.

I am glad to have the information which has been given me from the several sources within the last few weeks with reference to the work of the Federal Council of Churches. It goes without saying that I had confidence in the work which is being done, otherwise I should not have made the contribution I did recently. There is a great deal of machinery in the world looking to betterment of mankind. It is unfortunate that it is not coordinated and conserved by coordination although I am sure that we are moving in that direction.

Very sincerely yours,

Edw. W. Hazen

h-a

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SECRETARIES

Dictated 12/22/24

December 27, 1924

Mr. Edward W. Hazen,
Haddam, Conn.

My dear Mr. Hazen:

I am sorry that absence from the City has prevented an earlier answer to your kind letter of December 11th which Dr. Macfarland was good enough to acknowledge. I cannot write now in reply as President of the Federal Council, as my term of office expired at the Quadrennial Meeting in Atlanta a fortnight ago, and Dr. Cadman is the new President.

It is very good to learn from your letter of your deep interest in the cause of cooperation and unity in the work of foreign missions. Dr. Macfarland has sent you, I think, a report which I wrote some years ago, summarizing the achievement in missionary cooperation and unity at that time. You will find another rather full discussion of the subject in Vol. IV of "Messages of the Men and Religion Movement." This volume contained the report of two Commissions, one on Christian unity and the other on Missions. I think that perhaps copies can still be secured from the Association Press, 347 Madison Ave., New York City. I have reviewed the whole subject also pretty fully in the chapter entitled: "The Relation of Missions to the Unity of the Church and the Unity of the World," in a volume entitled "Christianity and the Nations," published a few years ago by the P. F. Revell Co.

Happily, although there is still need of a great deal of further progress, and although a few denominations still hold aloof from cooperation with the rest, there has nevertheless been a very much more general recognition of the principle of comity and agreement on the foreign mission field than anywhere else. In almost every field there are geographical apportionments of territory so that each Mission will be working largely in an area of its own. Some countries have been left entirely to particular denominations. Where several Missions are working in the same area they usually have some common institutions, such as schools or hospitals, which they conduct jointly, and in almost all the great mission fields there are now Central Committees on which all the different Churches and Missions are represented, which attempt to coordinate the work in the most efficient way and to prevent waste and duplication.

I have not seen Mr. Wilson's article of which you speak with reference to the Aglipay Movement in the Philippine Islands, but I was in the Islands some years ago before the Movement was broken down. I think the cause of its failure was to be found not in the existence of different denominations in the Philippines

Mr. Edward W. Hazen...2

12/27/24

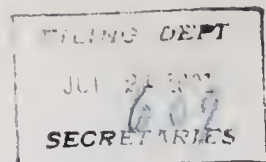
but in some of the central characteristics of the Movement and its leaders.

I wish it might be possible for you to go this coming spring to the proposed South American Christian Congress to be held in Montevideo the first fortnight in April under the auspices of the Committee on Cooperation in Latin America, which is made up of representatives of all the American missionary organizations at work in Latin America. I enclose herewith a Bulletin regarding the Conference. If by any possibility you could go, Mr. Inman would be very glad to send you all further necessary information.

Very sincerely yours,

RES-KC

cc to C S Macfarland



July 11, 1921

President Clarence A. Barbour,
Rochester Theological Seminary,
Rochester, N.Y.

My dear Clarence,

I was dismayed a few days ago to find that I had failed to write to you about a very important matter on which Fred Smith and I had been talking together and regarding which I had planned to write before seeing him. You will remember the meeting which we held in the Union League last winter, to consider the question of the expediency of holding in the near future a great religious Congress in America. You will recall that the result of the meeting was a general judgment that it would not be wise to hold such a Congress in 1921, but that it might be very wise and desirable to do so in 1922, and a Committee was appointed to have the whole matter under consideration. Dr. North was asked to act as Convener of this Committee. This he has not been able to do, and Fred Smith thoroughly agreed in the opinion, which I had already given, that we ought to ask you to be willing to take this responsibility. No one knows better than you all the different problems and personalities and perplexities that are involved. Will you not be willing to take this on your mind and some time in the fall to call together the Committee to consider the matter as it has been left with them? The members of the Committee are: Bishop McDowell, Dr. F.M. North, Dr. W. Adams Brown, Dr. J. Vance, Bishop Gailor, President King, Mr. F. B. Smith, Dr. F.H. Knubel and yourself.

One of the fundamental questions, of course, will be as to whether if such a Conference is to be held it should be a general and unrelated conference into which all movements and organizations should be brought, or whether it should be held as under the special auspices of some one of these, or whether a biennial gathering of the Federal Council itself might be made so adequate and comprehensive that it would wholly meet the need that might be felt for such a conference and at the same time make possible the conservation of its results in the central agency of the churches. I can see many advantages in this last course, if it can be carried through without forfeiting any of the power and scope that a right conference should possess.

I have read with the greatest interest the report of your Committee on Interdenominational Relations, and was delighted with what seemed to me its sound sense and true spirit. I have not yet seen any adequate account of the proceedings of the Convention, but trust you had a good meeting and that all fears of wasteful and weakening division are allayed for the present.

With warm regard,

Very affectionately yours,

RBS:C.

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The principal object to be kept in view in any changes in the structure of the Federal Council is that of making the Council more truly and fully and immediately responsive to its constituent denominations and therefore their more effective instrument.

The present form of organization involves:

1. The Council
2. The Executive Committee
3. The Administrative Committee
4. The Commissions and Committees

1. The Council, meeting once in four years, is composed of four members from each of the Christian bodies adhering to it, each such body entitled to appoint an additional member for every 50,000 of its communicants or major fraction thereof.

At present 461 members.

2. At present the Council has an Executive Committee meeting every year and an Administrative Committee meeting each month in New York.

- (a) The Executive Committee consists of two representatives from each of the constituent bodies, preferably one minister and one layman, and one additional representative for every 500,000 of its communicants or major fraction thereof, who may be either a minister or layman, together with the President, all ex-Presidents, and Recording Secretary and the Treasurer.

About 103 members at present.

- (b) The Administrative Committee has four types of members:
- (1) One delegate from each constituent body and one additional delegate from those bodies having more than 500,000 members - about thirty-seven members in all.
 - (2) Members at large, not more than fifteen in number. Of these four may be nominated by the Home Missions Council and the Council of Women for Home Missions, four by the Association of Councils of Churches (state and local) and seven by the Executive Committee.
 - (3) Chairmen of Commissions - about twelve at the present time.
 - (4) the President and former Presidents of the Council - five at present.

A total of sixty-nine members.

The Administrative Committee has also Corresponding Members who may be nominated, one each, by agencies of organized Christianity which by action of the Executive Committee may become enrolled as in affiliation, cooperation or consultative relations with the Council - eleven at present.

- (c) The Commissions and Committees, unless otherwise ordered, are at present appointed by the President, after consultation with denominational authorities. (Constitution Article III, Sec. 4 (b) f).

There are at the present time seven commissions as follows: on the Church and Social Service; on International Justice and Goodwill; on Goodwill between Jews and Christians; on Evangelism and Life Service; on Race Relations; on Relations with Churches Abroad. There is also a Department of Research and Education which is probably to be classified as a commission.

Nine committees are at present listed. These are, we suppose, to be regarded as General Committees, appointed by the President in accordance with the Constitution as above, as distinguished from the standing and special committees which are appointed (at present to the number of 25) by the Administrative Committee.

3. The present form of organization has in it some elements of weakness and ineffectiveness.
 - (a) The quadrennial meeting of the Council secures the attendance of only a small percentage of the members appointed by the constituent denominations. The length of the period of time between the meetings make sustained interest on the part of the members difficult. Members appointed by their denominations often must wait two, three or four years before being called upon for any service.
 - (b) The opinion is widely voiced that there is no need for both an Administrative and an Executive Committee and that these might in some way be combined.
4. In view of the criticisms that the Council meets too seldom to be effective, that there is no need for both an Executive and an Administrative Committee, and that the whole organization should be more directly responsible to the constituent denominations, the following is proposed as a basis of discussion of possible changes in structure:

The Council

5. That the Council meet every two years instead of, as now, every four years.
6. That to make the Council more responsive to the constituent bodies and smaller in size, Section 5 of the Constitution be changed in its first sentence to read:
 - (a) Members of this Federal Council shall be appointed as follows:
Each of the Christian bodies adhering to this Federal Council shall be entitled to (*) three members, and shall be further entitled to one member for every 100,000 of its communicants or major fraction thereof. These members shall be other than those provided under paragraph (b).
 - (b) ^{Voting} Members of the Executive Committee shall be members of the Council.
7. That the President shall appoint the members of Commissions and Committees, unless it is otherwise ordered, after consultation with denominational authorities.

Dr. Mudge thinks approval
two members. ^{voted}

6. That Commissions and Committees of the Federal Council shall be accorded initiative and liberty of action in their methods and undertakings; but should require that no utterance of such Commission or Committee shall be made public until it shall have been approved and adopted by the Executive Committee

9. That every effort shall be made to induce the constituent bodies to pay the expenses of their delegated members in the Federal Council to the meetings of the Council.

Executive Committee

10. That the Administrative and Executive Committees be combined and be known as The Executive Committee, which shall combine the functions of the two former committees.

* Dr. Mudge prefers
two delegates

11. That this Executive Committee be composed of (*) one delegate from each constituent body and one additional delegate for every 500,000 of its communicants after the first 500,000 or major fraction thereof. That the President and former Presidents of the Council be members of the Executive Committee.

12. That the following be eligible to election as consultative members by the Executive Committee, without the right to vote:

(a) Chairmen of Commissions of the Council not members by delegation of the constituent bodies;

Dr. Mudge would reduce
number of consultative
members.

(b) Four persons that may be nominated by the Home Missions Council and the Council of Women for Home Missions, six persons that may be nominated by the Association of Councils of Churches (state and local), and those persons who may be nominated, one each, by agencies of organized Christianity which, by action of the Executive Committee, may become enrolled as in affiliation, cooperation or consultative relations with the Council.

Dr. Mudge prefers
monthly meeting.

13. That the Executive Committee meet every (*) two months except as otherwise determined by its own action to meet special circumstances;

14. That ^{each} the constituent bodies be requested to appoint alternates for its members upon both the Council and the Executive Committee.

15. That while the meetings of the Council shall be once in two years the constituent bodies be requested to appoint members of both the Council and the Executive Committee to serve four years.

16. That every effort be made to induce the constituent bodies to pay the expenses of their delegated members to the meetings of the Executive Committee.

Robert A. Ankerwitz

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MAR 30 1932
SECRETARIES

Draft of Report

of the

Sub-Committee of the Committee on Function and Structure

of the

Federal Council of Churches

By William Adams Brown

March 7, 1932

I. The purpose of the Council was defined in its original constitution as follows:

"The object of this Federal Council shall be ---

- I. To express the fellowship and catholic unity of the Christian Church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
- IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

Four major emphases may be distinguished which have characterized the action of the Council since its foundation:

1. The promotion of the spirit of unity through the provision of opportunities of contact between representatives of the different communions both on a national scale and in the local field. During recent years the Council has extended its operation to the international field.

This function has been discharged

- a. Through the quadrennial meetings of the Council
- b. Through the work of its commissions and committees
- c. Through the promotion of local federations in cities and states
- d. Through cooperation with similar bodies in other countries

2. Providing a voice through which the common convictions of the church may be brought to bear effectively in molding public opinion on contemporary moral and social issues with a view to promoting action, either individual or social, in the spirit of Christ.

This function has been discharged partly through the Council and its committees acting directly through pronouncements, partly through the utterances of particular commissions, partly in more intimate personal ways (e. g., the recent case of Manchuria). It has been especially effective

- a. In the field of international relations
- b. In social service in the broad sense
- c. In evangelism

3. Gathering and interpreting the relevant data which must underlie and justify any pronouncements of the Council so that they may be in conformity with the facts.

This has been done largely through the work of the Department of Research. It has been most apparent in the first two fields, though in principle the Council is committed to action in the third.

4. Serving as the administrative agent of the churches in discharging any task they may wish to assign for which no other agency is available.

As far as the Council has functioned in this way it has been largely indirectly, through other agencies through which it has entered into cooperative relations (e. g., the Home Missions Council). In special cases, however, (the Church in the Canal Zone) it has assumed direct administrative responsibility and there is no reason in principle why this should not be done in other cases.

II. During the twenty-four years since the Council has been founded there have been a number of developments which make reconsideration of its function along all four of these lines appropriate. Among these may be mentioned

1. The growth of the movement for organic unity, both in connection with particular churches of the same or related families and in the church as a whole (Lausanne).
2. The growth of cooperative interdenominational agencies, both on a national and international scale (e. g., Stockholm, International Missionary Council).
3. The growth of local federations, state and local, though these have been thus far on a purely opportunistic basis. A parallel phenomenon which must be noted is the rise of the community church.
4. The intensification of the moral issues involved in our national and international relations, giving to the pronouncements of the Council greater significance than at any previous time.
5. The development within the Council itself of commissions which have acquired a conscience and sense of responsibility of their own, with the resulting difficulty of determining where the responsibility of the Council in its representative capacity begins and where it ends.

III. As a result, the following issues have emerged as to which it is appropriate that the Council as a whole should consult its constituent bodies. These issues have to do in part with the relation of the Council to the movement for organic unity within the church, in part with the duty of the church to the wider public it is set to serve.

1. The first group of issues may be defined as follows:
 - a. Has the time come when the Council should assume direct executive responsibility on behalf of the churches; and, if so, in what fields and to what extent?

As to European Church

- b. Should the Council confine itself to strictly federative activity or has it a responsibility for promoting organic unity, and if so in what way?
 - c. How far and in what way can the Federal Council as a national organization be related to the local federations through which alone its program can be realized in fact?
 - d. In what way can the representative character of the Council be maintained and defined so that in fulfilling any or all of these functions it is speaking not for a selected group of individuals but for the church as a whole?
2. The second group of issues may be defined as follows:

*Grant Jones paper
to Rep. Dept.*

- a. How can we distinguish between the actions taken by the Council in its strictly representative capacity and that educational work carried on through its commissions in the fields where there is honest difference of opinion?
- b. How far and on what subjects and occasions is it appropriate for the Council to make pronouncements in its representative character, and how shall these pronouncements (when made) be kept within the field of moral witness as distinct from a type of political activity inconsistent with the American principle of the separation of church and state?

On this subject it is appropriate to recall the fact that the Research Department is making a study of the relation of church and state which it is hoped will be found useful in providing relevant data.

*Callison Abstract papers - Godfrey
Barnett's testimony*

- c. In what ways and under what safeguards can the Council contribute to the education of public opinion by discussion in the field of moral and social questions which is one of the major needs and responsibilities of Protestantism?

IV. Recommendations

1. The first group of issues.

- a. As to (1a) we record our judgment that the time has come when the churches may wisely recognize the Federal Council as an agent which may on appropriate occasions perform administrative functions requested by the constituent bodies for which no other convenient agency exists; but we believe as a matter of general policy that this end can best be attained by a closer coordination of the Council with existing administrative agencies such as the Home Missions Council and the International Council of Religious Education. We believe that the time has come when closer correlation with the work of the Foreign Missions Conference and the Council's commissions which deal with other nations and races may wisely be sought.

✓

b. As to (1b) we believe that while the sympathy of the Council for the movement for organic unity should be made clear and the objection that it is a substitute for such unity should be removed, it will best serve the cause of unity by promoting the contacts and understanding out of which unity grows than by ~~assuming direct responsibility in this field.~~ In two respects we believe such indirect service can be rendered.

- (1) By promoting contact with the Greek Orthodox Church along lines suggested at Stockholm,
- (2) By the work of the recently appointed Commission on Worship, which can promote contact along devotional lines.

c. As to (1 c) we believe there is no greater duty which rests upon the Council than to enter into closer relations with the state and local organizations through which its program is mediated to the people as a whole. For this reason we call attention to the administrative changes suggested elsewhere in our report as useful aids in bringing this about.

d. As far as (1 d) is concerned we need only record our strong conviction of the importance of the Council's maintaining its representative character and our approval of the changes elsewhere suggested to bring this about. At the same time we deem it appropriate to call attention to the fact that no body can truthfully represent the churches which simply records the opinion of the majority at any one moment. As there is liberty in the churches for difference and discussion, so must there be like liberty in the Council.

This leads us naturally to the second group of issues which define the relation of the Council to the wider public.

2. The second group of issues.

a. As to (2 a) we believe that it is fundamentally important that both our own constituent bodies and the general public should be brought to see that there are two distinct functions which the Council must discharge in the field of public opinion:

- (1) That of moral witness on issues of major importance
- (2) That of education where we face a divided opinion.

In the first case, its action must be strictly representative. In the second case, its responsibility is simply to see that opposing views are fairly represented.

b. As to (2 b) we believe that no hard and fast line can be drawn as to the questions on which public pronouncement of the Council is appropriate. Only experience, with the safeguards elsewhere provided, can guard us against mistake. Help may be had from a study of the questions on which the constituent bodies have themselves pronounced. On some occasions it may be possible and wise to consult these constituent bodies before a pronouncement is made, but there are times and occasions when speedy action is necessary. Here we must trust the representatives whom the churches have

themselves chosen to decide what is right for them to do, it being understood that what they say is subject to the safeguards which separate all pronouncements of Protestant bodies from corresponding pronouncements by the Roman Catholic Church.

- c. As to (2c) It is on the last of the issues, that which deals with publications which are not formal pronouncements, that the Council has been most criticized in the past and where the line between what is legitimate and illegitimate is hardest to draw. We believe on the whole that we shall be more likely to go right by giving our commissions larger measure of liberty (it being understood that they speak only for themselves) than by trying to make the Council as a whole responsible, if not for all that they say, at least for the propriety of their saying it. But we desire to emphasize in the strongest possible way that any attempt to limit the freedom of the Council in its educational work of providing for free and open discussion of questions on which the Christian conscience is honestly exercised will be a step backward. No service that the Council has rendered in the past is greater than that of interpreting the forward-looking men in all the churches to one another. No service that it can render in the future will be more useful than the contribution of this function of interpretation through discussion. Only on the basis of such frank discussion of conflicting views can the common mind be developed on the great issues that face the church and the world today that will make a united witness possible.

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The Federal Council of the Churches of Christ presupposes the catholicity of the Church and the legitimacy, but not necessarily the finality, of the churches. The goal of Christianity and of human endeavor is to evince and express in corporate and visible form the catholicity of Christ and at the same time to maintain the freedom of the Christian. The preamble of the Constitution of the Federal Council sets forth this ideal as follows: "more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them." The Federal Council admits to membership churches without inquiry into their origin or the right of their continued existence, provided they accept Jesus Christ as "their Divine Lord and Saviour" and are willing "to promote the spirit of fellowship, service and cooperation among them."

I

The Church in History

How early?

Ancient

1. Early in the history of Christianity the principle of catholicity and its corollary - uniformity - prevailed. It became the controlling factor in government, worship, doctrine, and life of the one Holy Catholic Church. Without catholicity in Christ there would not have been catholicism in the Church. The established faith and order of the ancient catholic church was supposed to have divine sanction and, therefore, to be universal and eternal.

How diverse?

Age

Middle

Age

2. In the Middle Age the Holy Roman Empire was a serious, though only partially successful, attempt to apply the ideals of catholicism to every form and phase of life for all tribes and nations. It was a visible and tangible embodiment of the view of the world and of life as held by Augustine, Charlemagne, Hildebrand, Thomas Aquinas, and St. Francis. The whole of life and the whole of humanity were to be controlled by God as manifested in Christ, through the agency of the divinely authorized Church.

The process of expansion culminated in 11th century.

Expansion of the Holy Roman Empire

Expansion of the Holy Roman Empire

The 3. The period of catholicism was followed by the age of particularism
Reformation and its corollary - division. In the transition from the middle to the
modern age, nationalism came in the wake of imperialism; denominationalism
succeeded catholicism; capitalism, with its competition and freedom from
control, followed feudalism; evangelicalism, humanism, rationalism, mysti-
cism superseded scholasticism; active life in the social order took the
place of asceticism and monasticism. Both the states and the churches were
autonomous, self-dependent, self-assertive, and self-defensive.

status of 4. It is generally assumed that, through the Renaissance and the Reforma-
Churches tion, the world of the West advanced to higher forms of life and law.
Not final Yet, it is becoming more and more evident, in the light of three centuries
of experience, that the modern political, social and ecclesiastical order
is by no means static and final, but is only a stage in a process toward
an order in which catholicity and particularism will blend harmoniously.
It will involve cooperation between the whole and the parts, the group
and the individual, the state and the citizen, the churches and the Church,
men and humanity. There is evident need of revision, modification and
reconstruction in the light of divine revelation and human experiment.

Progress cannot be made by going back, nor by going forward with
leaps and bounds. The past has in it the roots of the present, and the
present has in it the seeds of the future. Humanity is to be neither
root-bound nor uprooted; it is rather to grow from root to seed and from
seed to fruit.

Men in all lands, equally sincere and true, wise and good, differ
widely from one another as to the way of reconstructing the forms of life -
of thought, organization, and activity. Some are disposed to reaction and
restoration; others would resort to radicalism and revolution. Some plead
for the maintenance of the present status; others are perplexed and fog-bound,
waiting for the kindly light to break through the encircling gloom. There
are those, also, whose hope is set upon gradual advance from the lower to

the higher, from the present to the future, from the good to the better, in such a way as to conserve the values that men have won through ages of struggle for life, to appropriate the knowledge and virtues of new experience and discovery, and thus to rise to an order of life superior both to the past and the present.

II

Reason for Divisions

1. The divisions in Christianity and the rise of the churches of different faith and order were the necessary outcome of the affirmation of the freedom of the individual and the group, ecclesiastical, political, social scholastic - the affirmation of which came with the transition from catholic and imperialistic views of life to particularistic and democratic views of life.

Various Modifying Factors

The forms assumed by the churches were determined by various factors, such as the attitude of the founders and the immediate followers toward institutions and dogms of the past; the racial, national and cultural heritage of the peoples, either as a nation or as groups within the nation; the controversies into which the founders entered with the Catholic Church, with other Protestant churches, or with groups in the same church; the attitude toward the state, the school, the social and secular order and life.

Bible
Some of the churches were more conservative in their recognition of the doctrines, institutions and customs of the Catholic Church and of the claims of the imperial state; others were controlled by immediate guidance of the Spirit or by the dictates of human reason and conscience. Some were more open to, others more exclusive of, the ways of the world.

Sincerity of the Founders of Churches

All of the churches and their founders, however, are to be recognized as seeking, with sincerity and truth, the restoration of the Christian life, faith and order of the New Testament, the building of a church in their age that would be more true to Christ than were the existing churches about them. With this high purpose they proceeded to purify the church of their

fathers of errors and abuses and to reform it according to the Word and Spirit of Christ and the apostles.

III.

Churches of Different and of the Same Faith and Order

1. That some of the churches have more reason for their separate existence at the present time than others, no one will deny. Churches, for example, of the same family, that is, of the same faith and order, were separated in the old world by national boundaries, rather than by differences in doctrine and government. When these churches were established by pioneers in the new world, they continued as separate bodies though the original national boundaries no longer existed ^{when} or, in the course of centuries, were abolished. One has reason to expect that churches of this type in America will seek closer affiliation with one another. Again, churches of the same faith and order were separated by moral, political or ceremonial issues, which were doubtless of vital significance at the time but now they have lost their meaning. There is, accordingly, no reasonable ground for the perpetuation of these divisions. One may expect that churches of this type in time will be drawn closer together; and even enter into organic union.

One, however, cannot hastily abolish lines of division that have come through deep religious and moral convictions and struggles, and have in the course of generations developed more or less of an independent spirit and life. Churches are slow to surrender their identity and autonomy. Indeed, nothing would be gained and much might be lost by a prematurely manipulated union of churches, though the impartial observer may see no reason for continued separation.

Basal Types of Christianity

2. Whatever one may say of churches of the same faith and order, and of the urgency of a united Christendom, one must recognize that the one hundred and fifty and more separate bodies in the United States may be grouped under six basal types, each of which has strong reasons, both in

human nature and in the nature of Christianity, for its existence. To these especially the principle of federation applies. The types to which we refer and which originated with the Protestant Reformation in the 16th century are the following: 1. the Lutheran; 2. the Reformed (Presbyterian); 3. The Episcopal; 4. the Congregational (the free churches); 5. the Baptist; 6. the Mystics. ^

Methodism, which arose in the 18th century through pietism on the Continent and evangelicalism in England, is a blend of the preceding types. It has become one of the largest and most influential churches and its spirit has acted as a leaven in all the churches.

The Roman Catholic Church, the Orthodox Church of the East, and the Oriental sects are a distinctive group whose origin dates back of the Reformation in the 16th century.

Each of these churches has values for which their founders and first adherents contended. These values are doctrinal, institutional and moral. They must not be surrendered hastily merely for the sake of administrative efficiency and economic gain - matters which are not to be despised, though they are of secondary import.

3. It remains true, none the less, that men in many of the churches are beginning to see more and more clearly that even these basal divisions of Protestantism, which were doubtless an historical necessity and a step in advance beyond the age-long uniformity which held in check the free activity of the individual and the group, are now no longer beneficial and, if continued, may result in the loss of the values for which the divisions originally arose. The continuance of such divisions, when the first causes for them have disappeared, will hinder the progress of Christianity as well as retard the spiritual and moral growth of humanity. It is far more plausible that the distinctive characteristics of churches will not only be conserved through union but will become more widely potent in the promotion of the Kingdom of God.

IV

Trend toward Union of Churches

1. The sense of need of closer union, even of the original generic forms of Christianity, becomes evident when one studies the trend of the churches during the last three centuries. The 17th and 18th centuries were the time of denominational rivalry and competition. Churches competed with one another and made proselytes from one another.

The 19th and 20th
Centuries in
Europe and
America

The 19th and 20th centuries are the period of affiliation and cooperation among the churches. Ministers and members began to emphasize the things that united rather than those that divided the churches. The growing will to unite is shown by the alliances, councils, federations and organic union of churches in Europe, in America and on the mission fields of the Orient. More recent expressions of the deeply felt need of union of the churches in order to accomplish the work which the Lord gave them to do are found in the Evangelical Alliance in England in 1846, in the United States in 1867, the Federal Council of the Churches of Christ in America, 1908, the World Missionary Conference at Edinburgh, 1910, the Stockholm Conference on Life and Work, 1925, the World Conference on Faith and Order, Lausanne, 1927, and the Jerusalem Conference, 1928.

Evangelical Alliance 1908

The sense of
Separateness
in the Original
Churches in
America

2. The history of our Republic from its beginning also furnishes evidences both of the necessity and the will for cooperation among the churches. In the Colonial period the churches of the Old world were established by the pioneers of the New. Each of the colonies along the Atlantic border had its own distinctive churches; the Episcopal in Virginia, the Pilgrim and Puritan in Massachusetts, the Dutch Reformed in New Amsterdam, the Presbyterian in New Jersey and in Pennsylvania, the German Reformed, the Lutheran, the Quaker, the Mennonite and other sects in Pennsylvania and adjoining colonies, the Baptist in Rhode Island and elsewhere, the Moravian in Georgia, Virginia, and Pennsylvania, the Roman Catholic in Maryland, the Methodist scattered through the colonies.

The sense of aloofness that existed originally on the Continent and in British churches was borne across the sea by the pioneers. European national and ecclesiastical lines were more or less sharply drawn in America. The churches, with minor modifications, perpetuated the organization, doctrine and worship of the mother churches abroad. They maintained a strong sense of autonomy and independence. Both the colonies and the churches, through the necessities of the struggle for life in a new and undeveloped land and through new contacts with one another, which were made when age-old traditions and customs no longer stood in the way, came to the conviction that they could do some things by cooperating far more effectually than by separate action. They could work together for their mutual welfare and for the good of mankind without giving up their integrity, autonomy and distinctive ideals. The colonies caught a vision of national need and united in common national tasks. The vision of need, though not wholly of the same need, was seen also by the churches and they joined hands to do the work of God in a new world. (Sweet, p. 350)

Churches realizing Their Essential Oneness and the Benefits of Cooperation

3. Furthermore, the churches, though differing widely in ways of working, in doctrine, and in government, came to realize that beneath the differences on the surface, they were united by certain principles and ideals. As Protestants they were at one in their protest against Roman Catholicism, rationalism and secularism and in their loyalty to the word of God, their dependence solely upon divine grace for salvation, their sense of responsibility for converting the world to Christ, and in their zeal for temperance and social righteousness. With these presuppositions held in common, they were ready to cooperate in the support of agencies whose aim was the religious and moral betterment of the people.

Accordingly, they met together for worship; they joined in the work of evangelizing newly settled territory and in the revival of the old churches. They had a common treasury for works of benevolence and mercy in time of special need. They opposed social, political and moral

evils that were injuring the life of men and were contrary to the will of God. They joined also in founding educational institutions upon religious bases.

In times of crisis, such as widespread sickness, poverty, war, the churches worked together for the relief of the distressed, in ministering to soldiers, in support of the government, and in the maintenance of the morale of the people.

The first friendly contact between the Plymouth and the Salem colonies was made through the services of the Plymouth physician, Dr. Fuller, who attended the sick in the Salem colony. In a conversation with Dr. Fuller, Governor Endicott became convinced that the principles of the Plymouth group did not differ from those of the Salem group. The outcome was that the two colonies united in the congregational order. In the 19th century the churches joined in the maintenance of various associations and societies, as for example, the American Bible Society, the American Tract Society, the American Sunday School Union, the American Sabbath Union, the American Missionary Society and various temperance societies.

*Church 7 in detail. Represent
S. A. C. & the Dept*

In the first half of the 19th century sectionalism for various reasons became dominant in states and churches. State rights and denominational loyalty were kindred spirits. The one-time interdenominational or undenominational associations were superseded by denominational societies. New doctrinal, governmental or moral issues divided churches or produced schools within churches.

In the last half of the 19th century the principle of centralization and cooperation again prevailed in state, church and business. The Republic was conceived to be not an aggregate of states united, but an indissoluble organism of members known as the United States. Cooperation was found to be not only profitable, but even necessary for the survival of corporations and the protection of labor in the industrial order.

The mind and heart of the ministers and members of the churches, also, underwent a change. Men caught a vision of something greater than denominations, something for which each denomination lives, labors, and, if need be, dies - the Kingdom of God, the rule of righteousness and love as revealed by God in Christ in the universe of matter and mind, in the hearts of men and nations. That Kingdom is greater than any one or than all the churches. They serve its ends and find their mission and glory in its establishment upon earth.

Is this vision of the Kingdom of God?

Once denominations, with good conscience, worked in their own way for the salvation of men. It was presumed that souls were saved most effectually through a particular church. This assumption underlies the origin of each church.

In the light of the new vision of the Kingdom of God we are able to see in their true perspective the things that separate the churches from one another. The divisive things diminish in size and the things that unite loom larger and grow in value. While men may choose to work in different ways, to worship with different forms, and to define the faith in different language, they are Christian only as they live and die for the Kingdom. In time denominations may pass away, but the Kingdom of God will come and abide forever.

V

Organization of the Federal Council

1. With a background and in an atmosphere like this the organization of a federal council of churches of Christ in America was proposed and eventually effected. The leaders of the churches, many of whom were founders of the Council, were imbued with the spirit of their time as well as controlled by larger and greater visions of the purpose and scope of Christianity. They became restless and discontented with the limits of denominationalism, were deeply convinced of "the essential oneness" of Christians, and began to devise ways and means by which churches could

Discontent
with
Divisions

enter into fellowship and cooperation with one another. The result was the Federal Council.

Without Philo-
sophy of
Federation

2. The original members of this body did not have a clearly defined philosophy of federation based upon the nature of Christianity, the history and genius of the churches and the needs of the world. They had something far greater - a prophetic insight into the necessity of promoting "the spirit of fellowship, service and cooperation among the churches."

Now that the Council has been in action for twenty-five years, it is appropriate that we review its work, define anew its purpose and seek a basis for its existence as well as for the continuance of its operations in the nature and function of Christianity, in the catholicity of the Church, in the essential oneness of the churches as they are, in their distinctive characteristics, in their relation to the Kingdom of God and to the complex civilization and culture which is gradually becoming uniform throughout the earth.

Purpose of the

Federal Council

3. The Federal Council, as the term federal indicates, had for its purpose the maintenance of the identity and autonomy of the churches, the recognition of their legitimacy as separate bodies and of their essential oneness. With these presuppositions the churches, which constituted the Federal Council, entered into a new form of relation with one another to fulfill the following five objects:

- I. To express the fellowship and catholic unity of the Christian Church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
- IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

Thus, in a corporate and visible way, the measure of Christian unity that was latent among the churches was evinced, and the distinctive values of

each of the churches was conceded and conserved.

Functions of
the Federal
Council

4. The special functions of the Federal Council are performed through its officers, commissions and committees. These commissions and committees are as follows: 1. Commission on Evangelism and Life Service; 2. Commission on Christian Education; 3. Commission on the Church and Social Services; 4. Commission on the Church and Race Relations; 5. Commission on International Justice and Goodwill; 6. Committee on Goodwill between Jews and Christians; 7. Department of Research and Education; 8. Committee on Financial and Fiduciary Matters; 9. Commission on Relations with Religious Bodies in Europe; 10. Committee on Relations with Eastern Churches.

Beyond the
Federal Council
What?

5. The Federal Council, however, would fail in its original purpose if it did not eventually lead the churches beyond the fellowship into which they have now entered. The Council is not a final goal in the relation of churches to one another, but a step toward a fellowship closer than that of federation.

• While it is the conviction of your committee that the Council at present is to continue its functions, expanded whenever need requires, without a fundamental change in structure, it cannot continue its work without wielding in the future, as it has done in the past, profound influence direct and indirect for church union.

The Federal
Council and the
Union of
Churches

6. The Federal Council promotes church union of the organic kind indirectly: (a) by the regular assembling and fellowship in council of representatives of the churches of the same and of different faith and order. They meet quadrennially, are members of the Executive and Administrative Committees, and serve on commissions and committees; (b) "by working together in a living fellowship at tasks which we all agree are common to all of Christ's people;" (c) by mutual acquaintance of ministers and members of the churches through common worship, deliberation, discussion, counsel and work.

It is not so much the function of the Federal Council to create

Christian unity; that is an act of God through Christ by His word and spirit operating in ways often beyond our comprehension. The function of the Council is rather to help churches to discover the Christian unity that already exists but has not been brought to light. Having discovered its existence, the churches may receive aid in working out corporate forms of church union that are commensurate with the Christian unity that is in the minds and hearts of the members of the churches.

The question is asked, Should the Federal Council encourage, by direct action in one way or another, organic union among the churches? The Council might provide for the following: 1. Issuance of a clear and positive pronouncement favoring organic union; 2. Establishment of a committee or commission on closer relation of the churches which would render aid, when requested, to churches that are about to enter upon negotiations for organic union; 3. Revision of the constitution so as to make it possible for the churches in the Council to commit to it certain forms of Christian work to be conducted by the Council itself; 4. Establishment of a commission to keep in touch, also, with the various forms of church union that are now proposed or are in process throughout the world. Through tracts and reports the churches would be kept informed of these movements toward union

There are those, however, who are of the conviction that the federal Council will most effectually promote union by continuing its functions on the basis of its present constitution; that the original and present primary function of the Council is to enable different churches to retain their identity and yet to cooperate in certain work that is common to all of them. In the performance of its functions as originally defined, the federal Council will always be disposed, in a friendly way, toward negotiations for organic union initiated by two or more churches.

VI

Tentative Proposals for Action

Your committee submits to the Federal Council for consideration and

adoption the following:

Commission on
Church Union

1. That the Executive Committee of the Federal Council be requested to establish a commission on "Union of Churches," whose function it shall be: to gather and publish information relating to the union of churches, that is in process of negotiation, throughout the world; to study the whole subject of church union from various points of view and to publish the results of such investigation; to render aid, when requested, to churches that are seeking closer union with one another.

Activities of
Churches Com-
mitted to the
Federal Council

2. To add to Article 3, with the heading, The Object of the Federal Council Shall Be, a sixth section as follows: "To administer for any of the constituent churches such activities as they may commit to it and as the Council may accept."

AN APPROACH TO
A PHILOSOPHY OF CHURCH FEDERATION



I. The Sociological Approach

(1) Its justification.

The church, whatever else it may be, is a social group, a species of human society. It is, to be sure, a unique society both by virtue of the special interest which it embodies and by virtue of the values which its members feel it to possess. It is a Christian church and also a holy church. Nevertheless, it is a church; and attention may temporarily be focused upon this aspect of it.

May different types of society help one another in finding the solution to their problems? Particularly, will methods of approaching the problems which apply to other societies apply also ^{to} the church? Will it be profitable, for example, for the church to consider the issue of unity and diversity as it occurs in other human societies?

Now, no two societies show exactly the same balance between unity and diversity, and a comparative analysis of each helps to determine which is peculiar to each society and what is common to all. An understanding of the common element proves instructive in turn when one comes to consider the special problems of any given society.

May the church, then, in spite of its consciousness of uniqueness, find it valuable to consider how other types of society deal with this problem of unity and variety? If this view is provisionally adopted, it seems likely that a first value will be found in the account given by the study of society in general as to the nature of the problem.

(2) The Sociological Version of Unity

Harmonizing unity and diversity is a matter of discovering a satisfactory and vital equilibrium between tendencies which often conflict in fact but are not necessarily contradictory. What is wanted is enough unity to hold society together and enough freedom so that its diverse elements will have opportunity for expression and will consequently want to hold together more than they want to fall apart. All societies are seeking an ideal balance which may shift from time to time as conditions change, but which by so doing, shall do permanent justice to both principles."²

²Giddings, Theory of Human Society, p. 167 f.

Now, by every analogy of human society, this ideal balance is not found in the complete obliteration of the separate characteristics of the diverse elements entering into a social complex. To be sure there are limits to the diversity which can go on within any given whole; but these limits are broad and tolerant. The parts of a social group are not beaten into a completed homogeneity nor are they dissolved in a common flux. Rather they are retained, modified and re-combined. Ways are found to make them coalesce while preserving much of their original structure within a new whole. They are systematically related but not merged."

³Ibid. pp. 16-18

If organized religion, then, were to take a leaf from society's book, it would not find a unity of the sort which extinguishes churches in the Church, nor of the sort which did not permit of the existence of the

Church because of the separate churches. It would expect to incorporate rather than to absorb the separate elements into a unified whole. In other words, it would reflect an essentially federative relationship.

II. The Federative Principle in Society, particularly in Politics

At very least some sort of federative principle thus appears to inhere in the constitution of society. Some would even make it the central principle of a universal social order! Its full significance for the

*Boehn, *Encyclopedia of Social Science*, Vol. 6, p. 169. Art. "Federalism".

for the church as a particular society consequently merits further consideration.

(1) Federation on the Instinctive Level

In the first place, those who have discussed the federative principle have commonly pointed out the importance of considering it on two levels, the instinctive and the deliberative. For, in spite of the derivation of the word, federalism, in the primary social sense, is a phenomenon independent of agreements, treaties, and conscious alliances. It is on the instinctive level that the federative principle works most profoundly, and it is here that it needs to be understood before attention is turned to its voluntary and political aspects.

Thus federalism is the essential form of the social order, as already illustrated. It stands for a principle which runs through innumerable types of human association. The groups which make up a society are not completely alike. Even the Canaanites are not extirpated but remain as hewers of wood

and drawers of water. What one most fundamentally discerns as the federal unity of the social group is a body of coordinated action in which individuals and lesser groups are mutually adjusted to one another. Thus instead of trying to force "100 per cent. Americanism" on the foreigner born in the U.S., the formula of scientific sociology is that they must be nationally educated so that the different elements of the nation can understand one another, and know what each means and is talking about. When this common understanding and social language is secured, no pressure is justified to make all types alike. Such variation of habit, specialization of taste, and viewpoint, as can survive under free and full contact with other types should be comprehended within the national whole. cf. The Burns Americanization Study, Carnegie Corp., 1917-19. Park and Thomas conclusions.

The subjective aspect of social grouping according to the federative principle, is the possession by the group of a set of coordinating feelings and attitudes. This explains the tendency to conform to custom. The group collectively possesses the unifying emotions of mutual confidence, sympathy, and understanding, and all higher groups achieve common intellectual and cultural ideals, especially in the moral realm. Ideally these hold the group together by coordination rather than by subordination. They make the various social units within the group feel that they are mutually contributing to a common whole, not that any is superior or inferior to any other.* There is

*Allwood, *Psychology of Human Society*, p. 144 f.; Giddings, *Theory of Human Society*, p. 134

social pressure but not external compulsion, and that mitigated by reciprocity, understanding and adjustment. Thus the unity of the group is a unity of

persuasion rather than of force. Its basic aspects, as summarized by a recent authority, are that it is pluralistic, its fundamental tendency is harmonization, its regulative principle is solidarity.*

*Individuals within groups can be coerced by social pressure more than the groups can be by pressure of the larger society. The larger society is thus more distinctively federative; i.e., allowing for minor distinctions, than the smaller group. Society is more heterogeneous than the face-to-face group.

(2) Federation on the Level of Deliberation

It is because society in general is fundamentally organized after this fashion that so many fractional societies take the federative form.

When one comes to political federalism, he simply recognizes an application, on the deliberate level, and to a particular field, of this broader social tendency.* The federating units in a political society

*While sociology increasingly gives a federalistic account of social unity, it will not do to claim that this tendency is dominant in politics. The sovereign state, adopting a medieval worship of unity borrowed from the church is making such strides as greatly to alarm liberals. War and reaction have reinforced this tendency. Fears of social disintegration feed it. cf. Laski, Liberty in the Modern State, p. 23.

typically are territorial states. They may, however, be separate ethnic populations as recognized for example in the Quebec school system. In such a federation the distribution of powers is generally regarded as the crucial point. Here different patterns may be followed. The essence of the federal idea in this aspect is, however, the retention of certain original powers by the federating states and the transfer of other - and sufficiently substantial - powers to the common central agency or federal government.

More recent studies of political federalism are pointing out, moreover, as equally significant the redistribution of sovereignty to lesser political units: as shown in "home rule" and other decentralizing movements. The meaning of these tendencies is this: that only by legal fiction did the several communities which were combined into the political units or states allow their sovereignty to be absorbed in the state. It is true that they now appear to be receiving back certain limited police powers from the state, through charters and general legislation. From a realistic standpoint, however, the communities as social units always retained their powers." This they have proved by per-

*For desirability of letting non-political and voluntary interest groups largely make their own codes and govern themselves, see Laski, Liberty in the Modern State, p. 67 f. For more general discussions of political pluralism, cf. Collett, The New State, p. 208 ff.

sistently, habitually and continuously nullifying such laws of the state as they most seriously disapprove. Home rule recognizes and regularizes this retention of local power; thus balancing the assignment of other and larger powers to the central government with an equal decentralization. Political nationalism and local home rule are thus necessarily component aspects of political federalism which thus mediates between complete centralization and a disintegrating separatism by which the local units fell entirely out of the unity of the political society.

(3) Characteristics Conditioning the Validity of the Political Analogy for the Church

When it is attempted to apply the analogy of political federalism to the church, its most immediate inadequacy is found at this point: that while the lesser units within the state are territorial, the lesser units of the church in a free state are chiefly not territorial but consist rather of widely diffused denominations or sects.*

*For distinction of territorial groups from sects, see Ciddings, Theory of

Human Society, p. 176 ff.

It is important then to note that the most modern analysis of political federalism lays large stress upon social units defined by function and interest rather than by territorial areas. In Russia and in Italy, for example, the primary basis of political representation is not territorial but occupational. The recognized political units consist of the various economic and vocational groupings of population not those of the areas in which they chance to live.*

*For a convenient statement see Davis, Contemporary Social Movements, 277 ff. and 451 ff.

Now these occupational groups are in many respects analogous to religious groupings by denominations and sects. Both organize men according to their common interests, rather than according to the accident of territorial neighborhood.*

*For distinction between public, sect and corporation, cf. Ross, Foundations of Sociology, p. 133 ff.

III. The Federal Movement in the Church

Turning directly to consideration of the federal movement in the church, the outstanding fact is that in contemporary proposals for union, federalism of some sort is a greatly preferred form.*

*McNeill, Unitive Protestantism, p. 66 ff., argues that the distinctive constitutional principle of Protestantism has always been federal.

(1) Federal Union of Territorially Distinct Churches

This appears in two distinctly different situations; first, that in which the churches occupy separate territories and can consequently federate on

a territorial basis as political entities ordinarily do; second, that in which churches do not occupy separate territories, as is the case with the majority of denominations in the United States.

Considering the first situation, except for the Roman Catholic demand for the unconditional return of individual Christians to the Mother Church, proposals for union involving churches of different nations all assume the federal form. Thus, especially as a movement paralleling the decentralization of the British Empire, the Anglican churches have increasingly come to define themselves as a federation. "This communion is a covenant of churches without a central constitution; it is a federation without a federal government."* Their unity in contrast with the unity of centralized

*Lambeth Conference, 1930, Encyclical Letter, p. 26.

government was defined by the 1930 Lambeth Conference as one of "regional autonomy within one fellowship." The uniting bond is declared to be spiritual, common doctrines and ideals being held in freedom. "The freedom naturally and necessarily carries with it the risk of divergence to the point even of disruption." Within a union of this type the freedom of the native churches in China, Japan, and India, and their right of development along their own lines, was especially asserted.

The Eastern Orthodox church which has carried forward an unbroken claim and consciousness of unity throughout the ages consists of a group of autocephalous national churches holding a common faith but without common government. Negotiations for mutual recognition and intercommunion between the Anglican bodies and this church naturally seek a union of the same sort.

This is similarly true of the proposed basis of intercommunion between the Anglican and Old Catholic Churches of Europe which "does not require from either communion acceptance of all doctrinal opinion or liturgical characteristics of the other, but implies that each believes the other to hold the essentials of the Christian faith." The Lambeth Encyclical of 1930 described this idea as contemplating a larger federation of inter-communing churches "beyond but including the federation of strictly Anglican churches." (p. 29)

Coming now to the plan for a united church in South India, one comes upon a type of relationship with the several churches from which the new Indian church is derived which is scarcely even federal except in its attenuated sense. The new church will be independent. From the Anglican standpoint, however, this will involve no schism because there is no diminution of Christian rights and no exclusion from fellowship with respect to the Anglican elements which enter into the new church. The new Indian church will constitute a province in the church universal not governmentally related to any other but vitally related with other parts in an implicit federation of equals.

To be distinguished from confessed movements for ecclesiastical union is the familiar group of schemes for fraternal and practical cooperation all of which fall definitely within the federal form.

(2) Possibility of Federal Union of Churches Occupying Common Territory

In all of the above examples the federal principle of union is proposed for religious bodies which occupy different territories. With respect to the second situation, the one characteristic of America, namely the co-existence of numerous denominational churches in the same territory, the application of the federative idea is not so simple. Preliminary sketches for a plan of

union meeting situations of this type have occasionally been put forth by representatives of churches advocating union, but have never been officially proposed. Thus at the Lausanne Conference in 1927, the Bishop of Gloucester (assuming a territorially organized national church) was willing to conceive of the continuance of five or more large denominational societies, Baptist, Congregational, Methodist and Presbyterian among them, organized on a somewhat democratic basis and supplementing the religious life of the national church.

Finally, with respect to sectionally divided churches in the United States, a reversion from efforts for organic union to advocacy of the federal form of union has appeared. This is the latest official position of the Presbyterian Church U.S. (Southern Presbyterian) with respect to other Presbyterian bodies.

Summarizing then it is fair to say that most of the church unity being proposed in the world today (other than that proposed by the Catholic church)*

*Federation as a principle of ecclesiastical union is specifically condemned by the Papal Encyclical of 1929.

is federal unity; and that the problem of reaching such unity in the United States (with its absence of a national church and its great multiplicity of denominations) is simply a very special case presenting features not common to the problem in most parts of Christendom. This calls for a particular study of the situation as it pertains to the United States.

IV. The Possible Federal Union of Denominations in the United States.

With this sole assumption, that the Protestants of the United States are becoming increasingly like-minded, it ought to be possible, without heat or

prejudice, to begin to ask constructive questions such as: Do the present denominations constitute suitable units out of which to construct a federal union? Are all of them suited to this function?

By all analogies, it would be easier so to conceive them if they occupied different territories. But this is the fact to a very considerable extent even in the United States. American denominations, for the most part, are strongly regional. Many occupy almost mutually exclusive territory. For all but some half dozen Protestant bodies, there are areas of extreme concentration which can be pointed out as their natural habitats, in contrast with other areas of thin diffusion where they are substantially "out of bounds". Over most of the territory of the United States a maximum of six denominations would include a heavy majority of Protestant Christians. In short, the problem in the United States is not one of adjusting 150 or 200 denominations in any given area but of adjusting a much smaller number.* To put it

*Fry, U.S. Looks at Its Churches, p. 32 ff.

most concretely, an important fraction of the American denomination constitutes southern, northern and western churches. With respect to one another these could easily be included as geographical provinces within an inclusive church covering the whole nation.

But the second analogy from political federalism needs to be resorted to to indicate the main line of development for the church. The theory of political organization increasingly recognizes occupational and other special interest groups as possible political units. These social entities are not territorially divided. But this fact has proved no insuperable obstacle to constitutional recognition of their political power, either in combination

with or in substitution for territorial units. Similarly, then, the remaining denominations which occupy the same territory might logically be combined into an effective social unity according to a federative scheme.

The only thing which social analysis would ask of the existing denominations is whether they can justify their retention as separate units on the grounds of their proved social utility. This would be the ground of the standing or falling of separate churches as of all separate social entities.

In the hands of social analysis this would be a fairly severe test. It is recognized that the social scene is cluttered up in all directions with surviving habits and institutions whose actual present value is little or nothing. They do not actually disappear from the scene because of social inertia, and because in poor and attenuated ways they still render some service to mankind. Such are the village blacksmith in a horseless age, such are the fortune tellers and spiritualist mediums in a world of science. Our most unreasonableness and indefensible prejudices are partly right, and sentimental value still attaches to mere rubbish.

Not the church, by virtue of the religious sanctions claimed for many of its particular - and often conflicting - forms, is more resistant to change and more inclined to formal survival in spite of diminished value, than most social institutions.* Social analysis, consequently, would not be

*Ogburn, Social Change, p. 180 f. 187, 194 f.; Ross, Social Psychology, p. 254; E. Young, Social Psychology, p. 24.

surprised to find that time has largely worn away the vitality of many denominational distinctions which once seemed significant, leaving the imposing facade of tradition, irreverently called the ~~stuffed~~ stuffed-shirt effect. They

no longer have the social necessity which originally justified their existence, and their significance for their adherents is changed for high-powered inner authority to pale custom." If, however, a real significance is left, the

*See Niebuhr, Social Sources of Denominationalism, p. 229 ff.

denomination possessing it has every right to be a candidate for a place in a federal union of churches.

What permanent differences are there which need to be expressed through different denominational units in a federated whole? If this issue could be left to scientific determination it would be by no means impossible to employ a series of tests which would show exactly how insistent in the minds of its denominational constituencies or in the mind of the total Christian public are any of the distinctive values alleged by any denomination. The test of course would not stop with the present generation. Everybody realizes that unnecessarily narrow social traditions can be perpetuated in mental isolation, that it is possible to foist meaningless discussions and shibboleths upon the minds of children and upon masses of the unthinking. Science would want to subject a whole generation to a very broad type of religious education to see what distinctive emphases and viewpoints would continue to assert themselves under identical treatment. To those surviving distinctions it would then want to give every chance to be perpetuated in the church.

No such laboratory test is of course possible; and hence no one can say how it would come out. Psychologically, however, it is pretty certain that many of our cheaper religious distinctions would be overthrown. The idea that some people like religious ritualism and others a "plain service" to the extent that they could not be taught to enjoy both would doubtless be laughed out of court.

On the other hand, permanent differences in religious temper would undoubtedly survive. Numerous attempts have been made to guess what these would be. The writer's private belief is that certain minds would continue to take an essentially Quaker attitude towards religion. Individual and mystical experiences not expressed in visible and institutional forms would permanently furnish their dominant approach to God.

Again, other types of mind would probably require a strong institutional expression of religion in terms of the common practices of a social group. An objective sacramental type of religion would thus continue, in contrast with the mystical Quaker type. Then, there would be mediating types, one perhaps stressing conservative and constitutional emphases, another progressive and experimental methods. For both these points of view have live social utility.

The denominations which do not genuinely reflect these permanent type distinctions (but which still represent practical interests worth conserving) might more naturally fit together into lesser organic wholes, then remain entirely separated. The remaining groups, which do appear to express permanent differences, might then federate. Insofar as any of the existing denominations could identify themselves as suitable units in such a vital scheme of union, they would survive as identities within a federated scheme.

Conclusion

The purpose of this exposition has been to make the federative idea as related to church union intelligible and to raise the presumption of its tenability and applicability to the American church situation. It ought to apply and it ought to work; because the most general and normal of socially integrating processes follow federative lines, because the federative idea

furnishes a valid philosophy of society, because the majority of proposals for union are essentially federative, and because the concept of federative union logically applies to the American situation.

On the contrary it should be made clear that this discussion has not attempted to attack any other points of difficulty presented by proposals for union. It should be obvious that federal union involves the recognition of all federating units as constituting validly functioning parts of the church. In short, there must be no barriers to intercommunion throughout the whole area of federally united church. Difficulties are recognized at this point to which the present discussion has made no contribution.

Frankly, then, the conclusions which can be drawn apply primarily to Protestant denominationalists. The writer hopes that he may have helped them to see federal union as a possible and satisfactory final form of church union. To them the specific message of the exposition is:

First, you need not be afraid of being swallowed up in a unity which does not leave room for diversity or permit you to continue to express the distinctive views which you already incarnate. Indeed no one, except Rome, is trying to swallow you up."

"You may expect, however, a considerable tendency to want to smother claims of exclusive revelation or parading of "principles" by tender consciences as an excuse for not being fraternal and tolerant. A principle, as Dewey shows, is a tendency, but it is always based on probability not on universality. There are exceptions. The tendency fails to express all the possibilities. Dewey, Human Nature and Conduct, p. 49. Also Giddings, Theory of Human Society, p. 178.

However, if you are to survive as units in a federated church, you will have to pass a vital test of social utility, not because you are under any external compulsion but because the integrating forces of all society

inevitably apply this test, as they work out the destinies of the relation of fragmentary societies to the whole. It is probable that some of you, the present denominations, cannot meet this test, though others perhaps can do so conditionally.

Second, you ought to get over your real or pretended satisfaction with spurious forms of federation which are really mere confederation, a most unstable relationship and no true and final type. This spurious federation is being drawn across the trail as a red herring to divert the church from the pursuit of real federal union: which means at least three things:

(1) There can be no real federation which does not affect the actual status of the separate denominations, their relation to the whole, and to each other. This is of vital rather than of legal necessity. A creative contribution to a united church is to be made through the integrated functioning of the present churches. Logically, this involves some surrender of formal independence; but the real power and freedom of each unit is augmented rather than decreased by the unity of relationship into which all enter. Each denomination is more of an entity, more of a force, and has greater opportunity to make its distinctive contribution than it had before.*

*On creative participation, cf. Follett, The New State, pp. 33, 40, 272; Laski, Liberty in the Modern State, p. 82; Publications Inquiry in the Christian Way of Life.

(2) Such a result can only be reached through the continuous ongoing of a vital process of assimilation. This process must not be blocked by arbitrary taboos. All social analysis asserts that the greatest conscious agency of assimilation is discussion.* Any inclination to say, "No, we will not discuss

*Sorokin & Zimmerman, Principles of Rural-Urban Sociology, p. 440 f. Giddings, op. cit. p. 172 f.

this matter; this is a closed issue"; any attempt to compartmentalize discussion, like saying, "We will talk together about the practical issues of the church's life and work, but we will not open the divisive question of faith and order" is to ignore the very first condition of making progress toward unity. If then any agency advocating federation or unity arbitrarily tries to stop the discussion at any given point - either through suppressive policy or through fear of consequences - that agency will have to be side-tracked for one in which free and full discussion can go on continuously.*

*For need of continuous national criticism of social values, cf. Giddings, op. cit. p. 172 f.

(3) Finally, it must be clearly recognized that genuine federation means the commitment of substantial powers to the central organ of the federating elements. When no substantial powers are committed, or when powers are so shadowy and tenuous as not to allow the central organ to function as such, the conditions of genuine federation are not met. Just what constitutes substantial powers is something to be discussed elsewhere. Presumably this is the key question which the committee on Function and Structure is set to answer. The present discussion then is to be viewed merely as a preliminary exposition of one avenue of approach leading up to this question.

H. PAUL DOUGLASS

C. S. ...

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SECRETARIES

Dear Mr. Eber Federal Council

Thank you - I want to hear
your lectures.

The enclosed will bear
a good deal of thought. Our staff
does not fully realize the whole
situation. I am now trying
to head off a movement by the
National Association of Chap-
lains who are now under the
influence of Col. Sanctuary & his
financial supporter, Mrs. Finley
Shepard. Please go in to the Rev.
Book Store & get a copy of "Tainted
Contacts" on sale there & highly
commended by religious papers such
as the Pres. of the South & others. Col.
S. is a high light in the 5th ave.
Pres. Ch.

There is a good deal that

Someone ought to know about
the Radio matter & I have tried
several times to see you. I have
said nothing ^{anyone but} to Dr Johnson & Mr.
Curtis.

This is not the moment for any
more sensationalism, especially when
our own Function & Structure is
at work.

Yes - Dr Curtis responded to
my request that I render a little
modest service in reviewing
books.

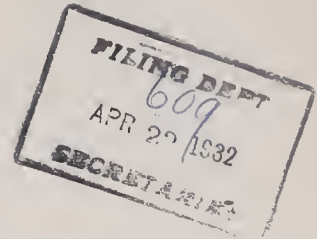
I shall hope to explain further
when I can see you.

Yours
Charles S. Vaneppsland

Mountain Lakes N.J.

April 12, 1932

PERSONAL & PRIVATE



My dear

Mr. Johnson

I feel that I ought to record the substance of the representations recently made to you regarding the proposed investigation of the Radio, including the N.B.C. and the religious services.

1. I do not think that the Department of Research was instituted for such purposes, especially when the concern to be inquired into is already being investigated by the United States Government and another social agency, namely, "The National Committee on Education by Radio".

2. I do not feel, judging by a previous example, that a Committee of the Department or you yourself are either organizationally or temperamentally qualified to appraise matters of personal character:

(a) You are likely to set forth facts without adequate consideration of motives and attendant circumstances and thus do wrong and injustice where personal integrity is concerned.

(b) You are likely to present some facts and suppress or omit others when the latter are needed for a true picture.

(c) You are in danger of so guarding yourself as to avoid positive statement and make negative, thus leaving opportunity for unjustifiable doubt. On one occasion you denied the request of one person concerned to state unquestionable facts which he felt were needed to do justice to him.

(d) The method of investigation used in a previous case was ethically wrong because it created an atmosphere of suspicion which prevented true perspective and unavoidably affected your own mind, as very likely it might have my own.

(e) You appear obligated to confer with propagandists and crusaders on matters where they should be ignored.

In short, a "fact finding" agency is not constituted to become judge or jury. Indeed these inhibitions are inherent in the constitution of your Department. You are obliged to start out wrong. Indeed you have in this case dropped observations to me which indicate an almost unavoidable bias to begin with. All this went so far that the President of the Federal Council was misled in signing a public statement of alleged fact which in its evasiveness constituted a false implication and impression, and someone on the Policy Committee betrayed its private actions to a hostile outsider. These wrongs thus tend to go to all lengths.

As I have told you, if in the previous case those attacked by you had not been induced to exercise restraint you would have been the cause of serious damage to the Federal Council and to other persons connected with it, in addition

to those who were the subjects of injustice. They have, I learn, made known to their cooperating organizations the facts and considerations which you omitted and have thus secured increased cooperation from the officials of these bodies.

Thus, in my judgment, your previous venture was such that I am forced to urge that it be not repeated.

In the case you propose you will be forced to consider "facts" which can be construed in such a way, and will be so construed, as to do serious damage to officers of the Federal Council and to other persons, while all of their procedures were with the best of motives, even if they were errors of judgment, common to all human beings. I can say this all the more freely because in this case I am not personally involved in them.

To be sure, you might suppress or omit these instances, but you cannot be sure that the concern involved will not invalidate any report you may make by charging you with suppression to an extent which the previous concern was restrained from doing.

That certain officers of the Federal Council, in connection with the National Broadcasting Company, will be made to appear culpable there is no doubt, despite the fact that, in my judgment, their motives were high and their errors of judgment to be explained in the light of circumstances at the time. Moreover, I am reminded that these persons have wives and children.

More important still, perhaps, are the facts that the current crusade of certain religious leaders against the present religious broadcasting, the charges that it is theologically biased, the attacks in church assemblies on the Radio minister of the Federal Council, the alleged improprieties of the Federal Council executive for religious Radio, are such that such an investigation as is proposed will do no good and is sure to do harm and injustice to all concerned.

The Federal Council will have to bear the brunt of any procedures of the detached Radio Committees which may be construed as improper while they were taken with entirely good motives.

What is needed is to ignore all previous errors and make a constructive study of the present methods of religious broadcasting by a committee of the Administrative Committee looking toward improvement.

In closing let me say:

1. That while I had no complicity in any errors of judgment that have occurred, so far as I know, I do not wish to be called upon to state any facts, at least unless the motives and circumstances are stated so as to make facts reveal truth.
2. That the judgments I have expressed, both previously and now, regarding former injustices have not in the slightest degree affected my personal feelings toward any of those who participated in them (with one regrettably possible exception) because I am sure that they were unintentional, partly unconscious, and largely because of an absence of knowledge and understanding.

These are factors which a research report cannot supply and which make such a report untrue in cases where personal integrity is involved.

Therefore, I cannot in silence see the previous venture repeated. One may consent to injustice to himself and yet not do so when others are concerned, even when one of them was unjust to him. Animosity was killed for me during that cruel year and a half.

Moreover, perhaps there have been, doubtless unavoidably, enough recent sensational documents associated with the Federal Council to warrant a moratorium for a year or so.

And I am concerned above all for yourself, feeling as I do that this is not a job that you ought to undertake. So let us hope that a quiet, constructive course may be substituted.

I have been unable to see Dr. Speer, but I am sending him a copy of this letter, which is private for you both.

Yours,

R. E. Speer

Samuel McCrea Cavert

APR 13 1932

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA

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OFFICE ~~ANS.~~ GENERAL SECRETARY
105 EAST TWENTY-SECOND STREET
NEW YORK

April 12, 1932

Dr. Robert E. Speer
156 Fifth Avenue
New York City

Dear Dr. Speer:

I shall appreciate it if you will be good enough to read critically the enclosed proof of the pamphlet which I have been preparing as an analysis of and reply to Colonel Sanctuary's "Tainted Contacts". I wish you would tell me if there are any points at which you feel my statement is not convincing and suggest any ways in which it could be improved.

I learn that the Presbyterian Book Store at 156 Fifth Avenue, New York, has Colonel Sanctuary's volume on sale. I cannot imagine that the Presbyterian Board of Publication would sponsor this volume if it really knew its character. Would you be willing to write to the proper person and ask that the volume should not be sold? If you do not feel free to do this, I will write such a letter myself, if you will advise me who will be the best person with whom to take the matter up, but I am sure it would be much more effective if you were to write the letter.

Very sincerely yours,

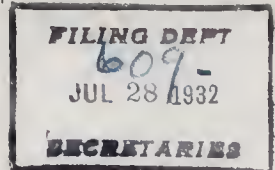
Samuel McCrea Cavert

SAMUEL MCCREA CAVERT
General Secretary

SMC AB

CEM:K

Federal Council



July 8, 1932.

The Rev. Dr. Samuel McCrea Cavart,
105 East 22 Street,
New York City.

Dear Dr. Cavart:

We Presbyterians are all so fresh from the discussions of the General Assembly and feel ourselves walking on such thin ice in the presence of some brethren, though not the Church at large, regarding the Federal Council that probably many of us were a little jarred by the prominence which the New York Times gave on Monday, July 4th, to your use of Ecclesiasticus in the pulpit. I know the passage you read very well, as most of the readers would not. My anxiety just now is that it is one more thing which will be brought up for months or years to come as showing the indifference of the Federal Council to the verities of the Christian faith. I am sending you this line only to say that I really think we ought all now to walk with a good deal of care and to avoid giving offense as much as possible. You who are inside will have to stand by us on the outside as fully as you can. I have not yet seen our church papers and it may be that the whole matter will pass over without notice, but I suspect there will be a certain amount of storm. You know my own feeling about this, but I would not want to say to anyone else that I doubted the wisdom of this particular course without saying it to you first. I may have no occasion to say it to anybody and if I do it will be a comfort to know that I mentioned it first to you.

Sincerely,

Cleland B. McAfee

Geo W. Richards

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

Northern Baptist Convention
National Baptist Convention
Free Baptist Churches
Christian Church
Churches of God in N. A.
(General Eldership)
Congregational Churches
Disciples of Christ

Evangelical Church
Evangelical Synod of N. A.
Friends
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Protestant Episcopal Church
National Council of the (Cooperating Agency)
Reformed Church in America

Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

OCT 25 1932

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: FECDIL

Telephone: GRAMERCY 5-3475

October 17, 1932

ARS.

Dr. Robert E. Speer
156 Fifth Avenue
New York, N. Y.

Dear Dr. Speer:

As Chairman of the Committee on Function and Structure of the Federal Council, which is to report to the Quadrennial Meeting in Indianapolis on December 6, I am sending herewith for your criticism a copy of the tentative report.

The present manuscript is the outgrowth of the discussions that have taken place at the several meetings of the Committee since it was appointed at the Quadrennial Meeting at Rochester nearly four years ago. The general substance and major recommendations of the report were agreed upon at the two-day meeting of the Committee held at Atlantic City last April. Since that time the sub-committee which was appointed to draft the manuscript for submission to the Committee as a whole has had an unhurried session of seven hours for the purpose of incorporating into the report the various suggestions made at Atlantic City and reaching decisions on the points which were referred to it by the group at Atlantic City.

May I make three requests of you as a member of the Committee:

1. That you read the enclosed document carefully and send me, not later than October 31, any suggestions or criticisms which occur to you.
2. That, if possible, you plan to attend a final meeting of the Committee as a whole, to be held at the Hotel Severin, Indianapolis, on Monday evening, December 5, at 7:30 o'clock, preceding the opening of the Quadrennial Meeting of the Federal Council on the following morning.
3. That you let me know whether you are in such accord with the substance of the report as to be willing to sign it for printing in tentative form, with the understanding, of course, that final modifications may be made by the Committee as a whole when it meets in Indianapolis on the evening of December 5.

Kindly address me in care of the Federal Council, 105 East 22nd Street, New York.

Very sincerely yours,

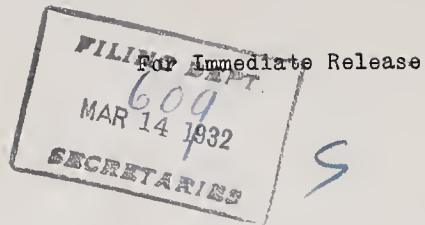
George W. Richards

GEORGE W. RICHARDS

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News from
Federal Council of the Churches
of Christ in America
105 East 22nd Street,
New York City



M.R. 1 1932

THE CHRISTIAN ATTITUDE TOWARD THE CHINA-JAPAN CONFLICT

Ans.

As a means of helping American Christians to arrive at valid judgments concerning their responsibility in connection with the conflict in Shanghai, the Administrative Committee of the Federal Council of the Churches of Christ in America, at a special session, held on February 26, sent a "Message to the Churches," suggesting four procedures for their consideration. The four suggestions were:

First, that, under no circumstances, should the United States resort to war or to any measure of military coercion;

Second, that strong endorsement should be given to the Stimson policy of refusal to recognize national advantages gained by military means in violation of treaties;

Third, that the exportation of arms and munitions to China and Japan be forbidden;

Fourth, that, if every other measure for the restoration of peace should fail, the United States should, under certain conditions, support a movement for the severance of trade and financial relations with either party to the conflict which resorts to force in violation of its treaty obligations.

In issuing the Message, the Council emphasized the fact that it was not presuming to express any consensus of opinion throughout the churches at large, for it was recognized that such a common mind does not yet exist. The statement was issued rather as a sort of "pastoral letter" pointing out proposals that seemed to call for study and discussion by church groups.

At the same time, identical cablegrams were sent by the Federal Council to the National Christian Councils of China and Japan, expressing sympathy with the Christians of both countries, testifying to "a fellowship in Christ which nothing can break" and making an appeal for Christians of all nations to stand together in supporting the new peace machinery of the world. The cablegram said:

"In this hour of crisis the Federal Council of the Churches of Christ in America desires to express again its deepest sympathy with our Christian brethren in China (Japan). We are bound to you by the ties of a fellowship in Christ which nothing can break.

"While humbly confessing the sins of Western peoples in their national policies, we feel the time has now come for Christian people in all nations to unite in upholding the new peace machinery of the world. We join with you in prayer that further warfare may be avoided and lasting peace be speedily secured."

The full Message to the Churches of America, as issued by the Federal Council, was as follows:

"We, members of the Administrative Committee of the Federal Council of the Churches of Christ in America, committed by the Gospel of Christ to the ideal of world fellowship and international peace, express the following convictions concerning the tragic situation in the Far East and transmit them to the churches for careful consideration and appropriate action.

"1. A momentous decision, which may determine the course of history for decades ahead, faces the United States and the other nations. The present conflict in the Orient, whatever the technicalities, is virtually war. In our judgment, the United States should cooperate with the other nations in the closest possible way, using every available method of peace for maintaining the integrity of the Pact of Paris. Under no circumstances whatsoever should the United States allow itself to be drawn into a war with either China or Japan, nor should it join with the other powers in any measures of military coercion.

"2. We strongly endorse and support the position taken by Secretary of State Stimson in making it known to the world that the United States will not recognize the legality of any title or right gained in violation of the pledges contained in the Kellogg-Briand Pact and the Nine Power Treaty. We earnestly hope that the other governments of the world will join with the United States in support of this policy. We believe that the general acceptance of the principle of non-recognition of national advantages gained by military means in violation of peace pledges will go far toward preventing resort to war.

"3. We hold it to be contrary to sound public policy for the United States, while protesting the violation of treaties, to permit its nationals to supply the military instruments employed in their violation. Our Government should, we believe, forbid the exportation of arms and munitions to China and Japan and condemn loans to either country which might be used to assist in military operations. And we urge the churches of other nations to recommend similar action by their governments.

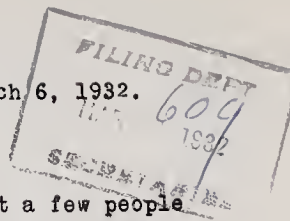
"4. If every other measure for the restoration of peace should fail and the other nations by concerted action should declare that either party to the conflict has resorted to force in violation of its treaty obligations, and should consequently sever trade and financial relations with such nation, we believe that the United States, as a last resort, should declare an embargo on trade with that nation. It should be explicitly understood that such action will not include a naval blockade or a resort to any other type of naval or military pressure.

"While aware of the objections which may be brought against the use of an embargo, we are convinced that such a collective withholding of trade is a valid instrument of social discipline and vastly preferable to allowing the war to take its course.

"The Administrative Committee of the Federal Council sends this message to the churches in the knowledge that on some of the questions discussed no consensus of opinion has as yet been formulated throughout the constituent denominations, and in the hope that the views herein expressed may be an aid in arriving at clear judgments on the moral issues involved."

From the Federal Council of the
Churches of Christ in America,
105 East 22nd Street, New York

For Release Week Beginning March 6, 1932.



Will the fighting in Shanghai wreck the Disarmament Conference? Not a few people allege that the Sino-Japanese controversy has demonstrated the folly of cutting down armaments. These persons would have us believe that the military activities in the Far East have made impossible the success of the Geneva Conference. An American Congressman has even suggested that the United States instruct its delegates to return home. Others, and they are in the majority, refuse to yield to this gospel of pessimism and despair. To their way of thinking the whole Shanghai episode clearly demonstrates the need of drastically reducing the implements of war. The Shanghai episode might well prove to be a sort of boomerang for the undoing of the professional militarists. It is the opinion of the unofficial American group at Geneva that, far from wrecking the Disarmament Conference, the military skirmish in China has enhanced the prospects for a substantial reduction of armaments.

The Conference is now settling down to a working basis. The oratory is over. Russia was among the last of the nations to lay its program before the assembled delegates. As was expected, the Soviet Government advocated full and complete disarmament. According to Maxim Litvinoff, the only security against war is the abolition of all armies and navies. His proposal and all others have been referred to the various commissions of the Conference, of which there are five—Political Questions, Land Armaments, Air Armaments, Naval Armaments, and Military Budgets.

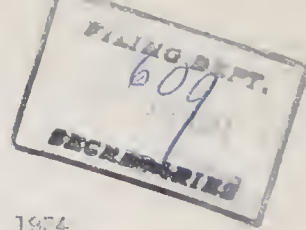
Ambassador Hugh S. Gibson, temporary head of the American delegation, has been made a member of the important Commission on Political Questions. This Commission will consider the question of national security, and its findings are likely to determine the success or failure of the Conference. M. Tardieu's proposal for an international police force will be debated by this particular Commission, as will the question of the extent to which the United States is willing to cooperate with the other nations in the maintenance of peace.

The American delegates on the other commissions follow: Hugh S. Wilson, Land Armaments; Senator Claude A. Swanson, Naval Armaments; Norman H. Davis, Air Armaments; and President Mary E. Woolley, Budgets.

The appointment of President Woolley on the Budget Commission will be hailed with rejoicing by the friends of peace everywhere. It is agreed that, if the Conference is to succeed, a way must be found whereby the governments will be required to reduce and limit their vast military expenditures. President Woolley is among those who believe that our own and other governments should limit military expenditures by international agreement.

The voice of the Christian Church is being heard in the midst of all of these deliberations. There has been instituted at Geneva a special Disarmament Committee made up of the representatives of a number of Christian organizations, including the Universal Christian Council for Life and Work, of which the Federal Council of the Churches is the American section, the World Alliance for International Friendship Through the Churches, the World Alliance of Y.M.C.A.'s, the World's Student Christian Federation, the World Y.W.C.A.'s, the International Fellowship of Reconciliation, and Friends International Service. The committee has its headquarters at the American Parish and Community House where daily services of intercession in behalf of world friendship and peace are being held.

Walter W. Vankirk



February 16, 1974

My dear Dr. Gulick:

It is a privilege to be allowed to share with your many friends in some tribute, however inadequate, to your spirit and service during the twenty years that you have been associated with the Federal Council. I have known your work all these years and have rejoiced in the courage, the faith, the patience, the energy and at the same time the moderation which have characterized you and your work all these years. It has not been an easy work and it has exposed you at times to the attack of malign influences but these have broken heroically against your unselfishness and integrity. You have made a contribution of innumerable value to the cause of international and inter-racial goodwill. We who have known you have admired the intelligence, the ingenuity and the persistence which have characterized especially your efforts to create and maintain good understanding between America and the peoples of the Far East.

There are some of us whose deep appreciation of your influence and service reaches beyond your connection with the Federal Council. We remember your work in Japan, and your books, especially your noble volume on "The Evolution of the Japanese" with its insight into the amazing phenomenon of the changing of the Japanese mind in its contact with the forces of Christianity in the modern world.

You have earned a time of rest now in the evening hours. Those of us who have watched you are doubtful whether you will be able to rest in a world where there is so much to be done and in whose movements you have had so large a part.

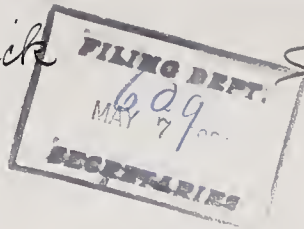
With kind regard,

Very cordially yours,

Rev. Sidney L. Gulick, D.D.,
105 East 22nd Street
New York City

Sidney L. Gulick

SIDNEY L. GULICK
105 EAST 22ND STREET
NEW YORK, N. Y.



MAY 1 1934

April 24, 1934

Ans. _____

To My Many Friends, One and All:

How can I properly express my grateful appreciation for the scores upon scores of friendly letters assembled in the beautiful leather-bound volume which Mr. Van Kirk handed to me at the close of that memorable "birthday party" at Riverside Church?

I have spent a whole day in reading those letters. They are of course deeply interesting. I have been amazed, almost overwhelmed, by the estimate which my friends have made of myself and my work. More than once your expressions of personal appreciation and friendship brought tears to my eyes. Knowing however, as I do, in a very personal way the whole unfolding story, I see it from the inside as does no one else and can, therefore, make the many needed corrections, qualifications, and discounts. But for this very reason it is the more interesting to learn how others, looking on from the outside, estimate the nature of the vast undertaking with which I have had the honor and happiness to have been connected.

I realize today more than ever before that what an individual is or does is very little. It is only as he gives himself to a great cause and unites his little efforts to those of many other noble souls seeking the same high ends that his life and efforts, with theirs, become significant. This was true in Japan where my services were linked with those of scores of faithful missionaries of the American Board and of loyal Japanese pastors and preachers in the Kumiai churches. It has been eminently true here in the United States these past twenty years, where my activities have been but a slight part of the program and drive of the whole Federal Council and of its score and more of constituent denominations which are seeking to build a more Christian social order, both national and international, one in which "the law of Christ" shall control "every relation of human life," as the Federal Council's Constitution phrases it.

It was my great privilege to serve for the first two years as secretary of the Council's Commission on Relations with Japan, and thereafter as Secretary of the Council's Commission, recently named the Department of International

Justice and Goodwill. This position made me the spearhead, so to speak, of the Council's program for world peace - which program was already envisaged at the very beginning when the Council was organized in 1908. Its definite work for world peace was started by Dr. Frederick Lynch in 1911 when the Council established the Commission on Peace and Arbitration, and made him secretary. The Commission was renamed the Commission on International Justice and Goodwill in 1916.

The many tributes to the value of my work are really tributes to the great cooperative enterprise of the churches through the Federal Council. Without the opportunity given me by the Council and without the collective wisdom of the Council's staff and of the members of the administrative and executive committees, my individual efforts would have availed but little.

This volume of friendly letters makes me feel very grateful and also very humble - grateful to the Council, to my friends and to God whose amazing guidance transplanted me so strangely from Kyoto to New York and whose providence has guided me so manifestly and in so many details during these eventful years; humble because I know how far short I fall of possessing the knowledge, wisdom and character so generously ascribed to me. They inspire me, moreover, to press forward with increased zeal toward the goal of the high calling of God in Christ Jesus. I would that I were more truly the person your letters so generously describe and that I might become more fully in inner character what the Heavenly Father desires for each of us.

To each of you I wish I might write a personal letter but time prevents. Please accept this general letter in its place. As Mrs. Gulick and I travel on toward the setting sun we shall often turn to this wonderful volume to refresh our memories and to recall our many cherished friendships. This volume will be treasured by our children and our children's children - I know not how long. I thank you again and again for your part in its making, for your kindly words of commendation, and above all for your friendship.

Faithfully and appreciatively yours,

Dear Dr. Spear

Stanley L. Gulick

I cannot let this go without adding a word of special greeting. I was particularly happy to find your gracious letter of Feb. 26 in that wonderful volume handed me by Mr. Van Kirk on that memorable evening - April 10. I greatly appreciate your kind words about the work I have tried to do. To you I owe much - very much, for wise counsel & inspiration during all these years. Your friendly greetings whenever I went to your office with questions & documents & resolutions - I shall never forget.

Ever cordially yours
S. L. G.

Arthur G. Walker

1525 Euclid for Mr.

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SEP 13 1923
SECRETARIES

RECEIVED
1923
Mr. Speer

Detroit. Mich.
Aug 16. 1923

My dear Mr. Speer.

Let me first introduce myself
by reminding you of our meeting
in Detroit through Dr
Cochrane and our afternoon
ride together.

Herewith I enclose a sheet
from the Detroit news containing
a poem I wrote to mark
the anniversary of the
war. Since I saw you

I have been chiefly
occupied speaking and
writing on this supreme
problem of world peace.

Early part of the year
in the East but did
not get to New York.

I have two reasons for
writing you. first -

Part of the writing of the
enclosed poem arose the
idea that it would
be perhaps a real

3

help to our objective if we
could devise a plan for
an international observance
of the outbreak of the war
rather than Armistice Day.
I know the objections to increasing
holidays and yet would it
not be a unique and worth
while thing if all nations
and religions could be got
to do one thing simultaneously.
The best phrase I can hit upon
for expressing my idea is -
An International Memorial
Day on the last Sunday
in July or thereabouts.
I would like you to come
on this suggestion, if it
may so trouble you.
My second reason on next
sheet.

4

As a Presbyterian minister
without pastorate I am
at present a sort of free
lance.

I want to make good
use of myself next fall
& winter, please Mr Ford,
in furthering the ~~Anglo~~ cause.

I am counted an able
preacher of the Gospel
and advocate of the great
cause.

Can you help me
to some line of Christian
activity where this duty
can be fulfilled?
Mr Ford raised me from

the verge of the grave three
years ago and has
re-established my health.
now I want to get busy
for Him.

I write to you as a
brother who knows the
way of the Master
and under what I
regard as an impulse
of the Holy Spirit.

I have a wife and two
children to support and
would like a definite
field. Free laboring
so delightful in many
ways is so far too
economically precarious.
done in Him.
W. Robert E. Spear. Arthur G. Walker.

August 20th, 1923.

The Rev. Arthur G. Walker,
1525 Euclid Avenue, West,
Detroit, Michigan.

My dear Mr. Walker,

Your letter of August 16th came in to-day's
mail and will be held for Mr. Speer until his return to
the offices in September.

Very truly yours,

Secretary to Mr. Speer.

C.

L. B. Wilson

RESIDENT BISHOP
THE METHODIST EPISCOPAL CHURCH
150 FIFTH AVENUE
NEW YORK CITY

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MAY 7 1923

609
SECRETARIES

RECEIVED

APR 30 1923

Mr. Speer

April
27th
1923.

My dear Doctor Speer,-

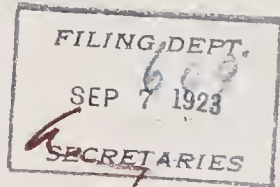
Let me say that I am glad that I belong to that group that was recently called together, even though I could not be present, and my particular joy and comfort in membership is that with the report of the meeting there came that loving addendum which was and is beyond price. My love answers yours,

As ever

Doctor Robert E. Speer,
156 Fifth Avenue,
New York City.

L. B. Wilson

Marney Williams



SELCOTE
LYDECKER STREET
ENGLEWOOD, NEW JERSEY

August 20, 1923

My dear Rob:

I hate to bother you, and especially on a subject which I have talked about so much already, namely, the question of ^{the} responsibilities of Great Britain and the United States for the horrible conditions at present existing in Jamaica, P.W.I., but as I think I have told you, I regard myself in this matter as a species of gad-fly, which insect old Samuel Johnson in his dictionary defines as a "Fly that when he stings the cattle, makes them gad or run madly about," and while I hesitate to call any of my fellow men cattle, that is precisely what I want to do until I can be certain that some of my fellow men in America and in England are running about and getting conditions improved in Jamaica, and I am especially encouraged as to my comparison of myself to the gad-fly, because the Century Dictionary, a much more modern, and as it supposes itself, a much more scientific authority than old Sam Johnson, says

SELGOTE
LYDECKER STREET
ENGLEWOOD, NEW JERSEY

"They are comparatively large, very active, voracious and blood-thirsty, with great powers of biting; the mouth parts being more highly developed than those of any other dipterous insect. . . . The bite is deep and painful though not poisonous." Among the others whom I have been stinging is Mr. Arthur Hungerford, who is, I believe, publicity agent of the Federal Council of Churches, of which you are the president, and in a letter to me, written under date of August 17, tells me that he is going on to attend a conference on International Relations from the Christian Viewpoint, held under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches at Chautauqua. Now, I suppose that it is possible that you, yourself, may be attending this conference, and if so, it seems to me to be just the sort of conference which should discuss this question, and as I shall not be there myself, I do wish that you would say a word or two, if you are present, as to this whole question, and as to the interest manifested by our late president,

SELCOTE
LYDECKER STREET
ENGLEWOOD, NEW JERSEY

Mr. Harding, in the subject. I do not know what can be done, but if in any way I could have the opportunity of appearing at some time before any committee of commission which may be appointed, ~~and~~ I should very much esteem the privilege; and I am as always,

Affectionately yours,

Worrey

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APR 10 1923
609
SECRETARIES

Dictated 4/10/23

April 12, 1923

Dean Henry B. Washburn, D.D.,
3 Mason St.,
Cambridge, Mass.

My dear Dean Washburn:

I am very sorry to have been delayed in answering your kind note received several weeks ago but I have been away almost constantly since, either on speaking trips in connection with our Board or on account of the illness and death of my brother.

I have not seen Bishop Brent for some time, nor heard from him on the subject of which you write. I was hoping to see him at the Faith and Order Conference at Kew Gardens last week but was called away from New York just at that time.

Bishop Brent may have reported to you of our full discussion of the question of the relation of the Churches to the international situation at the meeting of the Executive Committee of the Federal Council in Indianapolis before the holidays. Later, a special all-day Conference was held here under the auspices of the Federal Council's Commission on International Justice and Good Will, of which Dr. John H. Finley is Chairman and Bishop Brent Vice Chairman. The deliverances at both of these meetings and also Bishop Brent's address at Indianapolis have been very widely circulated and I am not sure how much more it may be feasible to do at the present time. There will be a meeting this week, however, of the official staff of the Federal Council and I will bring up your letter at that time.

With warm regard,

Very faithfully yours,

RES-KC.

Henry B. Washburn

EPISCOPAL THEOLOGICAL SCHOOL
CAMBRIDGE, MASSACHUSETTS

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APR 11 1923
609
SECRETARIES

OFFICE OF THE DEAN
3 MASON STREET

April 13, 1923.

✓
15
My dear Dr. Speer:

Thanks most heartily for your good letter of April 12. I am aware that I may be suggesting a plan which the Federal Council may have already got under way. If so, inform me as to what the Federal Council is doing, and do not take up in detail my suggestion. I have followed in general the international efforts of the Federal Council, and they have my enthusiastic approval. I trust to be able to cooperate more in the future than I have in the recent past. It may be that what you are doing will more than cover what Bishop Brent and I have in mind. I know you will keep me in touch.

Faithfully yours,

Henry B. Washburn

The Rev. Robert E. Speer, D.D.,
105 East 22nd Street,
New York City.

*Forwarded by
Fed. Council*

R. J. Wade

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JAN 20 1923

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| | |
|---------------|------|
| Telegram | |
| Day Letter | Blue |
| Night Message | Nite |
| Night Letter | N L |

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WESTERN UNION TELEGRAM



NEWCOMB CARLTON, PRESIDENT GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

RECEIVED AT

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[Handwritten signature]

1923 JAN 20 PM 3 04

BE CHICAGO ILL 20 1551

DR. ROBERT E. SLEER

156 FIFTH AVE NEW YORK, NY

DOUBTFLESS YOU HAVE RECEIVED BISHOP NICHOLSON'S LETTER INCORPORATED
 PROGRAM DIFFICULTIES SEEM TO RENDER YOUR COMING AS ORIGINALLY PLANNED
 INCREASINGLY DIFFICULT IF NOT UNWISE FOR THE SUCCESS OF THE CAUSE WE
 EACH HAVE AT HEART IF AGREEABLE TO YOU WOULD LIKE TO SUGGEST FOLLOWING
 CONSULTATION WITH BISHOP NICHOLSON AND OTHERS THAT WE INVITE YOU FOR
 SOME SUBSEQUENT OCCASION BE ASSURED WE WILL ENDEAVOR IN EVERY WAY
 TO CARE ADEQUATELY FOR THE FEDERAL

appears after the check. (number words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

TELEGRAM

NEWCOMB CARLTON, PRESIDENT

GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

appears after the check. (number words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

RECEIVED AT

CHESTER SHEET 2/20

1923 JAN 20 PM 3 04

COUNCIL OPPORTUNITIES AT PRESENT AND ADVANCE PROGRAM OBJECTIVES
SORRY THAT WE DO NOT FEEL ORIGINAL PLANS CAN BE SUCCESSFULLY
UNDERTAKEN

R J WADE.

R. J. Wade

COMMITTEE ON CONSERVATION AND ADVANCE

OF THE

COUNCIL OF BOARDS OF BENEVOLENCE

METHODIST EPISCOPAL CHURCH

CABLE ADDRESS: CACELBUX

FILING DI

FEB 16 1923

609
SECRETARIES

COUNCIL OFFICERS

BISHOP F. D. LEETE, PRESIDENT
 J. R. JOY, RECORDING SECRETARY
 JOHN L. ALCOCK, VICE-PRESIDENT
 E. L. KIDNEY, VICE-PRESIDENT

BISHOP THOMAS NICHOLSON, CHAIRMAN
 C. E. GUTHRIE, RECORDING SECRETARY

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ADMINISTRATIVE - CORRESPONDING SECRETARY
 FINANCE - TREASURER
 EDUCATION - R. E. DIFFENDORFER

EXECUTIVE COMMITTEE

BISHOP J. F. BERRY, CHAIRMAN
 E. C. WAREING, RECORDING SECRETARY

R. J. WADE, CORRESPONDING SECRETARY
 MORRIS W. EHNES, TREASURER

COMMISSION ON LIFE SERVICE
 WM. J. DAVIDSON - EXECUTIVE SECRETARY

740 RUSH STREET
 CHICAGO

January 29, 1923.

74

Dr. Robert W. Speer,
 156 Fifth Avenue,
 New York, New York.

Dear Doctor Speer:

Bishop Nicholson read to me your telegram in the session of the Council.

I am glad to report to you that the outcome of our last week's session of the Council was altogether satisfactory. In every way it fully met our expectations.

The action of the Council concerning the Federal Council is covered in the adoption of the report of the Committee of Twenty-Five which reads according to the attached statement. I do not have the Minutes before me, but I am very confident that this statement is correct.

I trust it will be helpful for the present and I am particularly confident that it paves the way for hopeful future action.

I trust that you fully appreciate the situation and believe you do. I hope at some future time you can be with us with inspiring messages and that at that time a way will be clearly open for conversation concerning the Federal Council and the relations of our church to this organization.

Thanking you for your courtesy and sympathetic consideration, I am,

Yours cordially,

R. J. Wade
 Corresponding Secretary.

RJW/RW.
 Dictated but not read.

1. THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA.

This organization is directly related to the national law-making bodies of the churches, such as the General Assembly, the National Convention, the General Conference, the General Synod, etc., of various churches. The relationship of the Methodist Episcopal Church to the Federal Council is determined by the General Conference. It seems to us therefore:

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(1) That, the present we are bound by the action of the General Conference of 1920 on this matter, which action limited the appropriation of the Methodist Episcopal Church to the Federal Council to six thousand dollars, a year, to be paid from the General Conference Expense funds, Discipline, 1920, Paragraph 598.

(2) That permanent budget provision for the Federal Council must await General Conference action and this committee feels that memorials should be sent to the General Conference of 1924 urging that adequate provision should be made for the support of the Federal Council by the Methodist Episcopal Church either through any general promotional organization which the General Conference may provide or in some other way which will insure the prompt payment of an adequate contribution.

(3) In the meantime we strongly recommend that some way should be found by the Council of Boards of Benevolence by which the Methodist Episcopal Church could meet its full share of the responsibility which the larger plans of the Federal Council rightfully expect it to bear. It does not seem to us that item four in paragraph 598 of the appendix to the Discipline which reads, "That the Methodist Episcopal Church share in the expenses of the Federal Council to an amount not to exceed four thousand dollars annually" was ever intended to make it impossible from any source to prevent our Church from contributing more largely to so worthy an object. Only the strictest contributionists could so interpret. On the other hand it was not a designated object in the Centenary askings and appropriations to it from Centenary funds by the Council are evidently impossible. However it does not seem to us that contributions by the various Boards of the Church toward commissions on International Good-Will, Religious Education, Social Service, Research, Race Relations, etc., where kinds of work which the Boards are doing are promoted and furthered by the Federal Council are enjoined and certainly contributions by individuals of our Church for this work are proper and in order.

We call the special attention of the Committee of Twenty-five to this item and express the judgment that an adequate appropriation for the Federal Council should be included in the post-Centenary budget, if in no other way as an object toward which designated gifts may be made.

FILING DEPT.

FEB 17 1923

SECRETARIES

Dictated 2/14/23

February 15, 1923

Rev. R. J. Wade, D.D.,
740 Rush St.,
Chicago, Ill.

My dear Dr. Wade:

I thank you very much for your letter of January 29th with its enclosed copy of the action of your Council with regard to the Federal Council of the Churches. You and Bishop Nicholson and Dr. North have done all that any one could possibly do and I am sure that every one connected with the Federal Council appreciates the sympathy and helpfulness with which you have sought to deal with a very perplexing problem.

I am sure that everything will work out well and that with patience and faith we shall live to see the Churches working together through the Federal Council with a greater efficiency than we have ever known in our cooperative undertakings in the past.

Very cordially yours,

RES-KC.

How do you feel from the ...
... ..

E. W. Sintel

16 FRANCIS AVENUE
CAMBRIDGE, MASS. Nov 24 1923

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MAR 15 1924
SECRETARIES

To ✓

Mr. Robert E. Spurr, Pres.
Federal Council of The Churches
105 East 22nd St. New York

119

My dear Mr. Spurr:

Mr. Spurr has read with interest the Circular letter you have in-
sent in your name, of date Nov. 22 and send a word of appreciation. They,
as coming from an Episcopal clergyman, may be of more value, and fear
that our Church, in relation to the Federal Council, is much like our nation,
inclined to stand aloof and find fault. Many of us, however, in the
P. E. Church see no way forward for the Churches but a federation, if
they are to "form a better union". We believe, the day of independence in Church
and State is about over and that federation holds the key to the future.
A few denominations, very nearly alike, may blend; but others more unlike
will be wise enough to preserve their independence, while uniting with others
for certain kind of common work.

The Federal Council is rather more successful than
the State federations. And the Local federations, except in the larger cities
are unaware of the good work they might do in the Communities, in that
they cherish a jealous resistance. They seem to lack imagination rather than
willingness and are strained financially in a parochial way, that they
hardly have any courage to raise funds for extra common work.

And the difficulty, that makes the movement long work
somewhat is the failure of the leaders in the Denominations, to become leaders
in the Federations. There are exceptions. The leading brothers, as a rule and
not alone in our own Church, appear rather timid in their interest,
Despite such hindrance, the Federal Council

has accomplished much in a very way and I hope, it may do more.
It is having a decided world wide influence, and is enabling the
Churches as a Church to speak at a crisis with one impressed voice.
It may not alone be able to prevent and then war, but it may so lead
and unite the nations in thought and desire that war will be
"indefinitely postponed" by the decision of the nations. I do not agree with
those who place all the responsibility for preventing war upon the Churches.
The Churches cannot do more than God can do or than mankind including
the Churches will consent to do.

I like the policy of the Federal Council in seeing
in the world grounds for faith and hope and progress. So many reforming
agencies are crying wolf and are so very finding fault with present
conditions that one wonders as he hears their wails of fear & threats of
impending disaster, where their leaders think God is and what they thinks He
is doing. Pessimism in this world always seems to me to be a kind of
blasphemy or atheism: blasphemy, if one believes in God, atheism if one forgets
that He is "the Maker of Heaven and Earth".

I am thankful that you are president of the
Federal Council and sorry that the P.E. Church, which to me is the best of all
Churches, does not lend to the Federation of Churches, that immense
influence for good, which it might contribute, were its leaders more whole
hearted in their sympathy with its work.


However the Federal Council is stronger today
than it ever has been and for this I am thankful and congratulate
you its president

Sincerely yours

Emelius W. Smith

Mrs Margaret Sheppard
to Mrs W. R. Kirk, Fleming St.,
Hendersonville, N. C.
Sept. 9th, 1923. 609

RECEIVED
SECRETARIES

My dear Dr Speer. 
Your letter of

August 1st only reached me a few days ago and I have not been able to answer it until now. I am sorry to have seemed to be neglectful of the great work you are doing. Your letter of April 10th must have reached Tryon just after my fall, April 11th, from which I not only had lameness, but an injury to my eye which lasted for weeks and thoroughly disorganized my correspondence. I am mortified to have given Mr McFarland the trouble of writing, too. At his request, I have made out my check to the treasurer, Alfred R. Kimball.

(7C 2 9/10/23)

Over.

You wrote me once that you had
some knowledge of Cornelia
Morgan's work, in which I am
much interested. She writes
naturally and well and her letters
are appreciated by some who do not
care for missions. I have one friend -
a college woman and critical, who
was reared a Unitarian, who says
they should be published and sends
money for her without being asked -
a sure proof of interest. I have
thought of writing to Mrs. Speer
about publishing ^{some of} the letters in the
Woman's Press, but perhaps the
Miss. Review of the World, or something
you may suggest, would be better -
something especially devoted to Missions.
I shall not ask you to do more than
to give me your opinion on the
subject, and tell me whether there
is anyone more capable than I, who
would be willing to go over the
letters and make selections.
I will have type-written copies made,
if so. Should they be introduced
by a brief account of her? I believe
I'll send one of her letters for you

and Mrs Speer to read. Of course much
would have to be omitted. Her Mother
copies them for me, and I would make
selections - if you think it worth while.

Mrs Morgan leaves it entirely to me.
I could get earlier letters to begin with -
telling of her leaving the China Inland
Mission and going out with a young Chinese
woman to the regions beyond.

Yours faithfully

Margaret Sheppard.

MEMORANDUM

DATE _____

FROM _____ TO _____

This letter is to go
to Dr. Speer

FILING DEPT.
SEP 15 1923
609
SECRETARIES

September 12th, 1923

Miss Margaret Sheppard,
c/o Mrs. W. R. Kirk,
Hendersonville, N.C.

My dear Miss Sheppard,

It was a great pleasure to get your letters of September 7th, one addressed to me and the other to Mrs. Speer and me. The Treasurer of the Federal Council will already have written you acknowledging the receipt of your generous contribution, and I want to add a personal word of warmest appreciation and also to thank you for letter us see the copies of Miss Morgan's letters which, as requested, I am returning herewith. What she writes about her life in the far interior is all the more intelligible to Mrs. Speer and me because we spent part of this summer and part of last with Dr. and Mrs. Howard Taylor and heard from them very full accounts of their experiences in the hands of the Chinese brigands, of whom Miss Morgan writes. I was glad to get this further information regarding Dr. Sheldon. He was certainly a man of heroic type; it would be hard to find anyone who can succeed him.

If you have a number of Miss Morgan's letters, I should think it might be worth while sending them to Mr. Ellery Sedgwick, the Editor of the Atlantic Monthly, in Boston. Mr. Sedgwick is always looking for missionary letters that have life and reality in them, and it may be that he would be willing to take a number of Miss Morgan's letters and to edit them for the Atlantic Monthly. This would give them the widest reading. Next to that the Missionary Review of the World would be a good publication. Its

Miss Margaret Sheppard, p.2

Editor is Mr. Delavan L. Pierson, and its office is in this same building as ours.

Of course it would help Mr. Sedgwick a great deal if some one else would put the letters in shape for his use, but I should think it would be well first to send him copies of three or four of them, in order that he might look them over and judge whether he could make use of them and also say whether he would want to edit them or have some one else do that, like yourself. If he replies that he could not use them, then, I think, if I were you I would send several of them to Mr. Pierson and ask him if he could use a series of selections which you would make.

Thank you very much for the word which you sent regarding Mary Fuller. I have not heard from her for a long time. Am sorry to learn that she has had a hard summer.

With kind regards from Mrs. Speer and myself,

Very sincerely yours,

RES:C.

Tom C. Pond
571 Elizabeth St.
San Francisco Calif

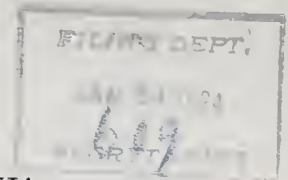
Tuesday, Nov. 27th 1923

My dear Mr. Spear

You are to me one dearly
beloved, "for your work's sake"; though it
has never been my privilege to see you face-
to-face - or in any other way

I thank you for the printed letter
just received. I noted the enunciation out
of which has come by really rapid ad-
vance, The Federal Council; I have watch-
this advance with eagerness, - and I may
truly with praiseful interest

At 93 years of age I have very little
to rely upon financially; but I wish to
make an annual contribution to your
treasury. It will be only a drop in the ocean
of your work. Just now with Christmas and
New Years close at hand, my pocket is
well nigh empty, but the time will come
for my annual offering and I will not fail
to send it. I venture to enclose with this
a communication which will interest you. I
am sure if only the time at your disposal admits
of your reading it. Cordially Tom C. Pond



THE BETHANY CHINESE CHURCH OF FRESNO, CALIFORNIA

By William C. Pond

It is about forty years since, as Superintendent of the work of the A. M. A. among Orientals in California, I stopped over at Fresno, in returning to San Francisco from religious meetings held at a point still further south. I stopped to see whether the Chinese were settling in that young city, and if so, whether we owed them messages of Salvation through Jesus our Saviour.

I was surprised to find at least three large blocks closely built up with small edifices swarming with Chinese—so like a group of bee hives that in describing them I found no other word but swarming that could even hint at the real fact.

On inquiring, I heard that a good Baptist lady had started a school for Chinese in a building somewhat remote from Chinatown, and was told, in response to further inquiry, that the usual attendance at that school was "three or four." It seemed clear to me that in this place the Chinese population was evidently so large that there was abundant room for two missions, co-operative but not competitive. This is the only instance of my planting a mission where such work was already in operation, except in San Francisco and Los Angeles, and in these only upon earnest appeals from the Chinese themselves, and only upon assurances from them that it would not be competitive, but fraternally co-operative. And in these cities the work has eminently and always been conducted in that spirit.

I saw that to begin the work there would require workers tried and efficient, and I imported them from San Francisco—an American lady and a Chinese assistant. A room was rented in the very midst of the crowd, and a school was opened in which lessons in the English language were to be the bait with which (copying the metaphor used by our Lord) we might fish for, and "catch", men. Our room was quickly filled with pupils and our Chinese assistant proved himself to be a master in the art of gathering a crowd in the streets and proclaiming among them the "good news" of Salvation for sinful men. At length we allowed our imported workers to return to their work in San Francisco, because we had found in Fresno, persons who could do this work well.

And thus came into existence what I regarded as one of our best managed and most useful missions. At length word came to me that our Christian Chinese had purchased a lot for \$300 or \$400, I fail to remember which, a lot the value of which today, as told me by a dealer in real estate is worth 1000 or 1100. ~~me that our Christian Chinese had purchased a lot for \$300 or \$400,~~ They wished to erect upon it a Mission House, and a good wooden, two-story house was built upon it, with money raised mainly by me, though our Chinese contributed for it generously. There was no debt.

There is no measuring the increase of usefulness this building made for me: a home for some of our workers, a clean and Christian dormitory in which our brethren visiting the city, could lodge at reasonable rates, instead of going for lodgings to opium dens or gambling hells. After several years a fire in our neighborhood spread to our house and virtually consumed the upper story. The insurance paid for repairing the lower story, and this has been our humble cottage Mission House to this day.

About eight or nine years ago (exact dates are not needed in my present story) a very excellent and efficient secretary of the local Y. M. C. A. in Fresno, became deeply interested in this work and was conducting a very useful Bible Class in the Mission House; and, as I understand it, though I am not absolutely certain about it, he proposed to our Superintendent, Dr. Hinman, that the work be transferred to the Y. M. C. A. and this transfer was made. If this good man had remained in Fresno, the transfer would have resulted in work more varied and, I think, more useful than was, with our limited means, possible for us. But our friend was needed elsewhere, and those who succeeded him did not take his view of it, and it gradually declined and finally died.

This corpse-like condition continued for about three years. No visit of myself or of our Superintendent availed to restore it to active and useful life. At last our very active and prosperous Japanese Church, though already using two buildings, which it had acquired, needed yet more room and was allowed to take possession of our Chinese Mission House.

To my great surprise, an old Chinese friend soon after this, called upon me in my study in San Francisco to ask—as he told me, in behalf of a group of Chinese—that this building "might be restored to them." I replied quite sharply, "How can I ask that it should be restored to a dead work; dead, as you know, for three years?" My sharpness was intentional, for this man was for several years a working brother in our company of Christian Chinese and knew of the vain efforts which I had made to keep the work alive. But in two or three minutes after, as I believed that my reply had had its effect I added in a different tone that "if these persons whom you represent, will stand by the work, and support it in so far as it may need support, I will personally help you in the sum of \$60.00 a year." In less than a week there came to me a paper signed by thirty-seven individuals and seven firms, promising that all that I had called for would be supplied.

In three days after this I received word that \$500 had been reliably subscribed for the first year's expenses, whereupon I wrote to one of them that I would be in Fresno on the following Friday afternoon and would stay with them over Sunday; adding that on Friday evening we ought to hold a business meeting at the Mission House.

Accordingly on Friday evening I went to the cottage, or as near to it as I could get; for its little chapel was packed, likewise the little yard before the front door, and then the street outside for a sufficient distance to render it impossible for me to reach even the gate. But at length the word having somehow reached those within that I was waiting for access, a path was made for me. When I reached the interior the leader announced to me, "This is not a business meeting, it is a reception to Dr. Pond." I replied that "a business meeting we must have. If you will come together for that tomorrow evening, you can make what use you wish of this one."

On the next evening the chapel was full, but not packed, and, after prayer and a little conversation, I suggested that some sort of organization was indispensable, and proposed one under the title "The Fresno Association of Christian Chinese." I also wrote a Constitution which I thought would be sufficient for our purpose. After its adoption, twenty persons signed it, and after the election of officers, the Association was in working order.

The signing of the Constitution was equivalent to a profession of the Christian Religion, but I did not just then stress that point.

I spent Sunday with them, and on Monday returned to my home. Teachers had been selected but they failed to fully understand the central object in the whole movement—the leading of souls to Christ—and they soon retired; and the Lord himself sent us a woman "after his own heart"—Mrs. Mary B. Montgomery, wife of a minister in the Presbyterian fellowship, himself the General Missionary for Central California. A very gifted daughter of Mrs. Montgomery entered the work with her and greatly assisted in securing the goodly success of the first year. Other relatives also helped.

And thus we came through to our first anniversary, which was publicly observed in the Congregational Church. It appeared that nine other Chinese had joined the Association, that all bills had been paid and that at the cost of \$250.00 a fine piano had taken the place of the old cabinet organ which for forty years had continued in existence under Chinese handling, but which I called it cruel to oblige Miss Montgomery to use.

Another year passed and again in Easter week, our second anniversary was held. This time in our own little chapel, for we were expecting to make a new epoch in our history by the organization of "The Bethany Chinese Church in Fresno." Twenty-two united to form it, eighteen of whom I had the joy of baptizing. They were all men, and all but one, young men, and such young men, clean, healthy, well behaved, taking their vows upon themselves, after the most careful statement that I could make, through an interpreter.

As usual all bills had been promptly paid, and the little cottage Mission House had received greatly needed repairs at a cost of more than \$200.00, of which our Superintendent contributed spontaneously \$65.00, the only expense in which the A. M. A. has been involved, unless it be for taxes and insurance, in all these years of the Mission's new life.

The last anniversary brought us face to face with a larger problem. It was the securing of a Mission House more adequate to our necessities and opportunities, than our cottage can be. A plan for one was informally accepted. It proposed the removal of our present building to the rear of our lot to be used as a dormitory, and the erection in front, of a building in one story, but roomy and sufficient in all respects for the uses of a Mission House. Our kind Christian architect was good enough to give us a pleasing front elevation of it.

But then a query disturbed my peace; might not our lot be within the fire limits as established by municipal law? I went to headquarters at the City Hall and was very courteously received. But I found that it was within the fire limits and in the strictest part. Nothing of what we had planned could be allowed. We could not even move our wooden building on our own lot. Desiring to know what might be allowed, we found it amounted to this: A brick building in two stories, 35x80 feet in flooring, the lathing in all its walls to be not of wood, but of iron.

With this new aspect of our job, I went to our kind architect and after a careful calculation he gave us, as its cost, \$22,000. It would give us a spacious chapel and a good school room which could— if necessary at any time—be easily added to our auditorium. It would give us an extensive dormitory, the rental of which would help largely in meeting current expenses. But how to meet the building expenses was a tough question.

Our little band of Chinese believers responded to this question with the undertaking to raise \$5,000. They will have the backing of those whose pledges, three years and more ago, brought the dead work to life, but for a church with but thirty-one members, not a single one of them in even comfortable circumstances, to propose to raise among themselves and in their community \$5,000 for such a purpose as this, partakes, I think of the Heroic. They have reached about \$3,000 in reliable subscriptions, and soon, when the autumn temperature makes the canvass possible, they hope to reach the fulfillment of their undertaken task. I propose to ask American Christians in Fresno to respond to this action of the Chinese, with subscriptions reaching an equal amount of \$5,000. We venture to hope for substantial aid from the A. M. A. and from our Church Building Society and from such individual givers as may be moved to extend to us a helping hand.

Henry E. Nielsen

Greensburg Pa.

NOV 12 1923
October 23 1923
SECRETARYS
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Per Robt E. Spear, D. D.
New York, N. Y.

Dear Dr. Spear:-

Your letter of October 13th as President of I. C. of Churches came duly to hand. I am well aware it does not call for an answer. However for a long time it has been in my mind to write to you so will take this opportunity of doing so.

The main purpose is to assure you that you have in me an ardent supporter in your great work in the I. C. of C. also as our Foreign Union Director. It may not amount to much as I am one of the small fry however my prayers, sympathies, and money if church and self as requested will all be willingly given so far as is possible to do

is unfortunate, to say the least, not while we are passing through such a time of change in methods of organization. Thought and Spirit, reaching up to the real ideals of the Kingdom of Christ for unity and whole wide co-operation; that there should be those who think they are doing the Lord's service in opposing at every step. Well, perhaps they are? Who knows?

However it is this which tries the faith and hope of those whose purpose it is to lead up to the higher altitudes of ideals of faith.

With sincere wishes for your and your ^{associates} in your great work for the Kingdom of Jesus Christ. And hoping you will live to see some, at least of your efforts crowned with divine approval. Believe me, yours sincerely,
Helen E. Hendon

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November 10th, 1923

Dictated 7th.

Mr. Henry E. Niehl n,
Greensburg, Pa.

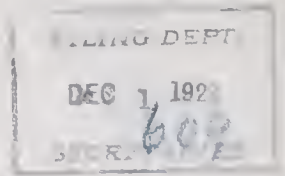
My dear Mr. Niehlen,

I cannot sufficiently thank you for your warm-hearted encouraging letter of October 23rd. One gets a good many knocks these days from people who think that everything should be done differently. It is good to have side by side with these such warm, friendly words as yours.

With grateful appreciation,

Very sincerely yours,

RES:C.



November 30, 1922.

Bishop Thomas Nicholson, D. D.,
58 West Washington Street,
Chicago, Illinois.

My dear Bishop Nicholson:

It was a great pleasure to get your kind letter of November 26th. I understood fully regarding the important committee meeting which required the attendance of yourself and Dr. North, and was happy to learn afterwards that you had been able to work out a satisfactory report. We had a very pleasant meeting at Grace Church, and the audience heard, at least, one very good address from Dr. Downey.

It was very good of you to plan to get down to Columbus for part of the time with so many matters pressing. It will be very good to see you there.

With warm regards to Mrs. Nicholson and yourself.

Very cordially yours,

MSH

Mrs. Nicholson

METHODIST EPISCOPAL CHURCH
BISHOP'S ROOMS
58 EAST WASHINGTON STREET
CHICAGO, ILL.

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JAN 26 1923

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SECRETARIES

PERSONAL AND CONFIDENTIAL.

Dictated Jan. 13th,
January 15, 1923.

Doctor Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Doctor Speer:-

I had your letter a few days since and have waited to reply to it until after the meeting of our Committee of Twenty-five which was appointed by our Council of Boards of Benevolence to frame up our post-Centenary program, the plans and the askings of which are to be submitted to the Council at its meeting here in Chicago on January 22nd to 25th. We have had a very notable meeting. For five days fifty men have been sitting together dealing with the most difficult problems, the sessions running until almost midnight each night. We have finally come to unanimous decision on practically every point, and I have no doubt that our report will be adopted substantially as it is now being outlined, by the Council when it meets. It will not sound any retreat but will be a forward program on a carefully considered but large scale.

Now I am going to write you a perfectly straight-forward, frank, and confidential word. Doctor R. J. Wade invited you to come and speak at the Council meeting. We are all very anxious to have you. Our inner committee circle thought it would be a fine thing to have you speak on your observations in India. Mrs. Nicholson, however, writes me from Bethlehem, Pennsylvania, that you have given a most notable address before the body meeting there. She was profoundly impressed with it and thought we ought to have exactly the same thing here. I think she stated your topic "Ours an Enterprise of Hope". That strikes me as admirable and from what Mrs. Nicholson tells me of the outline of the address I think it would be of great value here.

Our plan is if you come to have you speak at about 11:15 Wednesday morning to our body which has a membership of 143 representative leaders of our Church, then to invite about a hundred of the leaders of the other denominations, including substantially all of the official leaders here in the city, and after the conclusion of your address, for which we would allow an hour, to serve an informal plate luncheon with the idea that this would minister to good fellowship and general acquaintance. We think we can make that service worth while.

Now the frank and confidential word with which I follow that is this. Of course you are coming with the idea that you will put before our Council the need of cooperation in interdenominational work and that you will make a plea for the Federal Council of Churches. You know how deeply I am interested in that, but on that particular question we are in a most delicate situation. I think I have fully explained to you how with no intention other than to fully support the Federal Council in our full share our General Conference made an appropriation of six thousand dollars annually for the work and how in the action item four of the report was made to read, "the Methodist Episcopal Church shall share in the expenses of the Federal Council to an amount not to exceed six thousand annually for

the general work and for the Washington office". The group to which I belong have literally interpreted that action that the General Conference meant to make the appropriation at that time asked and in the mention of the words "in an amount not to exceed" they had in thought the restricting of the benevolence of the Church. This amount was approved from the General Conference fund which is not large, and I am sure the thought of the General Conference was that it should not be heavily drawn upon and further that the Federal Council might not need even all of the appropriation. The Centenary subscriptions had been taken, and they were practically designated gifts. However, the General Conference committed the benevolent work to this Council of 143 created by the last General Conference, but treated the matter of the Federal Council according to their previous custom as a separate matter and provided for it from the special General Conference fund. I was not present at the General Conference when this action was taken. Let me remind you that the Interchurch matter came to a crisis during the session of our General Conference and when the meeting to decide what should be done with it was called our Bishops had a meeting and delegated me to go to New York from Des Moines to represent our interests. Including the time of going from and returning to Des Moines I was absent a week, and in addition Mrs. Arthur Dixon died immediately on my return and I was compelled to come to Chicago for the funeral. Then Bishop Vincent died and I returned to Chicago to conduct his funeral. Accordingly my attendance on the General Conference was extraordinarily interrupted and I was not there when these actions were taken. It appears that no other of our representatives to the General Conference noticed the possible bearings of this action and I did not see it until my attention was called to it after the Discipline had been published three or four months subsequent to the close of the General Conference.

When the matter came up I expressed the judgment that if anybody raised the question that the Centenary subscriptions were designated gifts and that we could not contribute additional amounts to the Federal Council, that it was still possible for the individual Boards to make contribution. It so happens that the president of this Council of Benevolent Boards is unfriendly to the Federal Council. At any rate he seems to be. When the recent meeting was held in Indianapolis he was in the city and on one day was meeting all day long with his District Superintendents right across the street from the First Baptist Church, but never even appeared to pay his respects to the Federal Council meeting.

When Doctor North attempted to bring up this matter he ruled it out of order. Furthermore when our Committee of Conservation and Advance, of which I am chairman, made an appropriation to the Federal Council on the ground that it was for promotional work which the Federal Council was doing to our advantage and for us another member of the Council filed a letter of protest with me which amounted to an injunction. I presented this to the committee and it was their judgment that we should go forward and make provision but they thought wise to get a legal opinion on the matter. It was submitted to a Judge of the Superior Court and he has filed a written opinion fully covering the case and expressing the judgment that we cannot legally appropriate any additional money this quadrennium. In a strict construction I think there is no doubt that as a Church we are enjoined by this unfortunate thing in the Discipline which I am sure nobody intended to work that kind of a result. On all other questions we have perfect harmony.

Our men are working together in a beautiful spirit, but Mr. Cavert has been pushing this matter to the limit and has written two or three pretty sharp letters to Doctor Wade about it. Four different times Doctor North and myself have brought it up in an effort to find some way around the difficulty. The result is that a good many of our men have come to feel that Mr. Cavert is making an effort to push this over and to dictate to our Church in the matter whether or no. They have come to feel about the Federal Council insistence a little as business men sometimes feel toward over-zealous insurance agents who push them to the point of irritation.

In view of that situation and that we might not spoil the fine harmony we have in our forces Doctor Wade and I thought best this week to sound out the proposition and see whether we could not have a clear understanding beforehand that if you came you might state this question to our men fully and on its merits as to what the Council is doing and why we should find some way to cooperate. We found, however, that the president of the Council said frankly that he would rule the matter out of order again and advised us not to bring it up. Now of course he does not control and if it is put on the docket by our office it will go through, but Doctor Wade and I thought it was only the part of Christian courtesy to make a perfectly frank and confidential statement to you and to say to you that while everybody will welcome you personally and will give the most cordial reception to your address there is just the possibility that a statement about the Federal Council may be ruled out of order and there might be a possibly embarrassing debate over it. It is hardly fair to a brother beloved and a prominent member of another communion to come without knowing the facts.

Personally and for men like Doctor Wade, Doctor North, and a majority of our leaders I think I may say that we want the Federal Council matter fully presented to our people with the statement of its opportunities, of our relation to and prominence in it, and with a frank statement as to the wisdom of enlarging its body, but it is possible that in view of the debates I have mentioned and of the volume of business we have that the Council may refuse to take it up again at this time, and there is also a slight danger that by insisting upon it there may be created an aversion to the Council which may do harm in the future. I, therefore, make this frank statement and say for Doctor Wade and myself that we leave it to your own judgment whether under these circumstances you will come. We want you. Personally, officially, and for the work's sake our men will welcome you with wide-open arms, but on this Federal Council matter there is sensitiveness and difficulty. As I see it if you come and make your morning address and we have the fellowship luncheon I do not think there will be any serious difficulty in getting the courtesies of the floor in the early afternoon that you may make any statement you desire on the other matter, but if in view of the facts you feel that you ought not to accept our invitation we will count it no discourtesy if you notify Doctor Wade that you have other engagements. I think you will clearly understand, and I believe that dealing as you are all the time with perplexing administrative problems you will appreciate the straightforwardness with which I have given you the exact situation. I regret it more than I can tell. It is substantially the only point on which I have had any disagreement of opinion with my colleagues. As a rule they are following my leadership in these matters constantly, never more than this week, and our disagreement on this

Doctor Robert E. Speer - page 3, January 13, 1923.

subject is in perfectly good spirit with no acrimony on this side.

With most cordial personal regards,

Sincerely yours,

Thomas Nicholson
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TN/RCM.

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SECRETARIES

January 20th, 1923

Bishop Thomas Nicholson, D.D.,
58 East Washington Street,
Chicago, Ill.

My dear Bishop Nicholson,

I appreciate greatly the candor and friendship of your letter of January 15th. I think I can understand the situation which you describe and quite agree with you that the only wise way in which to deal with matters of this sort is by the principle of patience and good-will. The problem we are working at is not going to be solved to-day or to-morrow. We must be willing to allow the necessary years. Hope that is seen is not hope. Furthermore, I believe the best way to handle these things is from within, and not from without, and that it is far wiser to leave the whole matter in your hands and Dr. North's.

Would it not be better, accordingly, that I should not come on to Chicago at all, lest there be some who would think I was coming disingenuously, and who might think so all the more if after having appeared purely as a spokesman of our common missionary cause I should then, within an hour or two, be unveiled as a representative of the Federal Council?

May I not trust your friendship so far as to ask you to act now just as you would act if Dr. Wade had not so kindly invited me to come. If the slate were absolutely clean, would it not seem to you that I should not appear at all? If so, I trust you will tell me so for, in that case, it will surely in the end have been much better for the Federal Council that I should not have come. If on the other hand you do feel that I could

Bishop Thomas Nicholson, page 2.

render any service to you and to the Cause, and, ultimately, to the Federal Council by coming purely for the missionary address, please let me know, and I will be glad to come on that basis.

I shall be here in New York until Monday evening, and a telegram would reach me here on Monday, or I shall be on Tuesday in Columbus, Ohio, care of the Rev. B. F. Lamb, 406 Gasco Building.

It was a great pleasure to see Mrs. Nicholson at Bethlehem, and with warm regard to you and her, I am,

Very cordially yours,

RES:C.

Thomas Nicholson

METHODIST EPISCOPAL CHURCH
BISHOP'S ROOMS
58 EAST WASHINGTON STREET
CHICAGO, ILL.

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SECRETARIES

January 23, 1923.

Doctor Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Doctor Speer:-

I received your telegram and also your letter. You are certainly most gracious and I very greatly appreciate the fine spirit you have shown. It has always been characteristic of you. Personally it is a great disappointment to me not to have you here at our meeting. We have a wonderful group of men - about one hundred and fifty of our leaders. We are facing up to the advance program of our Church in a most gratifying way and notwithstanding all that we have been through and the many difficulties in the way in this strenuous age I believe we are as a Church in the best position at the present hour that we have been for many years and I am most hopeful about the future.

I have no reasonable doubt that the heart of our Church and the rank and file of our leadership is entirely loyal to the Federal Council and that they may be depended upon to do their full share. This particular situation in which we unfortunately find ourselves has a psychology about it which must be reckoned with. To push it unduly on the part of a few of us who are zealous in the matter would be to create a reaction which might be disastrous. Hard as it is for us to exercise patience in this particular matter I am convinced, and so are my associates, it is the best policy. When I see you I will talk it through with you a little further. Meantime if any possible way opens up here for getting a step forward on the matter, you may be assured we men like Doctor North and myself are alert to take advantage of the opportunity.

You are a great delight to me. You are doing a tremendous work. Mrs. Nicholson brought me a most gratifying report of your fine service at Bethlehem, and I especially appreciate your kindness in letting me have through her a page from your address which related to criticisms of expenses and administration of mission Boards. I have been able to use the matter therein contained to real advantage for the Kingdom.

With most cordial regards,

Sincerely yours,

Thomas Nicholson
m

TN/FCM.

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JAN 23 1923

SECRETARIES

January 22, 1923

Bishop Thomas Nicholson,
58 East Washington St.,
Chicago, Ill.

Wade's telegram received Thoroughly appreciate situation
Will gladly serve at some future time if desirable.

PREPAID

ROBERT E. SPEER

Charge to Mr. R. E. Speer's Personal Account.

Thomas Nicholson
METHODIST EPISCOPAL CHURCH
BISHOP'S ROOMS
58 EAST WASHINGTON STREET
CHICAGO, ILL.

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PERSONAL

January 26, 1923.

Rev. Robert E. Speer, D. D.,
156 Fifth Avenue,
New York City.

My dear Doctor Speer:-

I very greatly appreciate your kind letter of January 20th. It is just like you. Our meeting is over and a most memorable meeting it was. I think I will enclose you a copy of the Advance Program of the Methodist Episcopal Church which was adopted at our meeting. I think you will read it with interest.

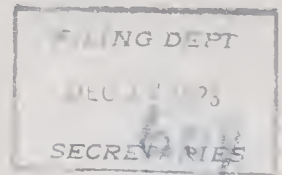
On pages seven and eight you will find the treatment of our interdenominational activities and on page seven you will find the full text of the item adopted touching the Federal Council of Churches of Christ in America. This compromise was secured by unanimous action and I regard it as a very good piece of work and it proved the wisdom of my own suggestion that it was better for us to handle the matter ourselves than to bring in even so distinguished and able a representative of the Federal Council as yourself. You will see that the action definitely states the difficulties and the reasons why we cannot make appropriation from our general fund. It also expresses the judgment that the action was never intended to limit our appropriations to the Federal Council but clearly recognizes the legal difficulty which the text of the Discipline imposes. It makes a definite recommendation to the General Conference for an increased appropriation when it meets in May 1924. It also expresses the judgment that the individual Boards have it within their power to make appropriations for the Federal Council from their funds if they shall see fit and it also authorizes contributions by individuals of our Church for this work. That is going a good way and I assure you that it was not easy to get a unanimous adoption of that action after all that had taken place. I trust that some of these agencies may now see their way clear to provide some increased allowance for the Council.

With most cordial regards,

Sincerely yours,

TN/FCM.

Thomas Nicholson
m



Dictated 12/10/23

December 11, 1923

Dean A. E. Main,
Alfred Theological Seminary,
Alfred, N. Y.

My dear Dean Main:

It was a great pleasure to receive some time ago your kind letter of November 26th. I trust that you will not allow these frequent letters which evidently go out on the basis of long mailing lists to disturb your mind at all. Every one knows of the help which for years to the utmost limit of your ability you have given to these great causes which lie so close to your heart. I think you ought not to feel obliged to pay any attention whatever to any of these financial solicitations.

It was a great pleasure to see your face at the meeting of the American Section of the World Alliance in Philadelphia. I had hoped for a chance to speak with you but when I looked about after the morning meeting when I was there, you were gone and I had to leave, myself, at once to attend some meetings of one of our Presbyterian Church Committees in Atlantic City.

Perhaps you will be at the meeting of the Executive Committee of the Federal Council in Columbus. In that case I shall see you there before this letter reaches you in Alfred.

I think always of you with gratitude and reverence and deep and affectionate respect.

With warm regard,

Very faithfully yours,

RES-KC

A. E. Main

Alfred Theological Seminary

ALFRED, N. Y.

ARTHUR ELWIN MAIN, D.D., L.H.D., DEAN
DOCTRINAL AND PASTORAL THEOLOGY

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SECRET

November 26, 1923.

REC
KID

Mr. Rev. Robert E. Speer, Pres.,
United Charities Building,
New York City.

My dear Dr. Speer:-

While you and I are not as well acquainted as Secretary Macfarland and myself, I am sure you will accept as sincere what I am about to say.

For twenty-five or thirty years I have taken conscientiously the prayer of our Lord for the unity of his disciples, believing that it includes both what we call spiritual unity and outwardly manifested and actual fellowship in purpose and work. In harmony with this feeling, I identified myself with the movement that developed into the Federal Council of the Churches, at its beginning; but I am writing more particularly about the financial aspect of my connection with the Council. Of course, you know much better than I the importance of appeals for help that come from Central Europe and from Western and Eastern Asia.

You probably know something of requests for financial aid sent out by your Alma Mater. I am a graduate of the University of Rochester and the millions that Mr. Eastman is investing there calls for large sums beyond his own contributions and the alumni are earnestly appealed to to help. Indeed the situation is somewhat serious.

Of course, I am interested and try to help a little our own three colleges.

I am in my 78th year and am literally a poor man. I do not mean that I am in poverty at all for while I can earn my salary, we can get along very comfortably. But when I can not longer do that I shall be in a large measure dependent.

I have been told that it is time for me to stop answering all these appeals for funds; this I do not like to do. But I am writing to you, whom I hold in very high and warm esteem, that you and Mr. Kimball and others, may understand why my contributions are not larger and more frequent.

Cordially and fraternally yours,

AEM)MC

A. E. Main

Note. Please read and return with such changes, corrections and additions as you desire to the Chairman of the messengers, 400 W. 118th St., N.Y. City.
Robert A. Ashworth, Sec. Albert G. Lawson, Ch.

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SECRETARIES

The principle of cooperation in Christian effort has won its victory. Cooperation may be worked in a bad cause, team-work builders started Babel; but that constructive Christian cooperation bears good fruit the Federal Council has demonstrated. The concerted movement of thirty denominations in the direction of Christian progress has written a page of church history such as no former generation could have dreamed. These church bodies, so diverse in forms and methods of work, becoming partners in establishing the kingdom of God, have each been greatly strengthened, and the churches of other countries have been stimulated to form similar unions of their own.

The year has been as full as it has been varied in the work done and in the widening of interest at home and abroad. Appeals in the name of Christ and of united Christianity have gone to presidents and rulers to obtain the release of religious minorities from injustice, to promote human brotherhood and to bring order out of chaos for the world. To instance but one example, in answer to our letters concerning its treatment of Baptists and others in Transylvania the Roumanian government has been constrained to send a long state document to explain its acts.

The annual meeting of our Executive Committee, in December last, held in the First Baptist Church, Indianapolis, was most noteworthy for things accomplished. National and international contacts were more clearly defined, social betterment was advanced, racial relations in our own and in other lands were put upon a stronger basis, educational interests were emphasized and evangelism, in purer forms and with more intelligent methods and more enduring fruits, was greatly stimulated.

Two events were of more than passing interest. Dean Tillet, of Vanderbilt University, gave public and hearty welcome to President Atkins, of Slater College, N.C., the son of a former slave of the Dean's father. The Evangelical Church, which a few years ago was broken into two factions was reported to be now a stronger body than ever through the healing of the breach. Bishop Spreng reminded us that this was probably the first time in America that a denomination had been reunited within the lifetime of those who had participated in its disruption.

Every Commission has made notable advance, that on Evangelism leading the way. The emphasis upon evangelism as the task of the whole church throughout the whole year, brought into clearer light the major things in which we are at one as it is also bringing a larger number into the membership of the churches. The topics for the Week of Prayer and a pamphlet, "The Fellowship of Prayer," have been reprinted in daily sections in more than a hundred newspapers. Educational evangelism and evangelistic education showing the energy of the gospel in common life and connecting it with the daily toil of the factory and the farm make a good team and have produced good fruit. "We may think too much of the gospel as pointing the way to heaven and too little of it as empowering the whole man for the heavenly life on earth."

The Commission on the Church and Social Service has given special attention to community interests, child welfare and delinquency. Its research department has been honored with the editing, in connection with the Catholic Welfare Council, of a special number of "The Annals of the Academy of Political

Science" on industrial relations. Local councils and church federations enabling towns and cities to deal more wisely with matters of common importance have now been secured in nearly fifty of the principal cities of the land. New councils have just been organized in Minneapolis and Atlantic City.

Whites and Negroes of the whole country have come into truer accord through our Commission on Race Relations led by John J. Eagan, an honored business man of Atlanta, Georgia. "The Trend of the Races," written by Dr. George E. Haynes, the Secretary of our Commission, has been published as a study book by the Women's Home Mission and the Missionary Education Societies, and has enjoyed a wide circulation.

The chaplains of the army and navy are now organized with Colonel J. T. Axton and Captain E. F. Scott, eminent Christian men, as respectively chiefs of staff. It is their judgment that in no nation are more enlisted men regularly attending divine worship than in our army and navy. No chaplain is now appointed without the approval of the leaders of his denomination and the Committee of the Federal Council.

Through our news service worthwhile publicity has been obtained in the daily press, our churches are presented in a better light, and in a number of instances sympathetic comment has been given editorially by journals as well known as the Times and the Tribune of New York.

The Commission on International Justice and Goodwill in addition to its many public meetings has circulated half a million copies of pamphlets on international questions in the light of the Christian conception of human brotherhood. A text book "The Christian Crusade for a Warless World" has been prepared and used by many study groups and the International Ideals of the Churches have been adopted by most of the denominations and by many other Christian bodies.

The Federal Council has opened the way for all churches to unite in aid of the stricken countries in Europe, has sent a special representative to Russia at the request of the American Relief Administration, our Doctor Gulick has been at work in China and Japan for a year and much relief has been given to religious minorities in Europe and much service rendered in the Canal Zone and to Latin America.

In the closing session of the recent meeting of the Executive Committee gathering Dean Shailer Mathews, President Robert E. Speer and Bishop Brent put new emphasis upon the moral responsibility of Christians for the sanctity of human life in this day of world need. Internationally we must feed the hungry and protect the helpless and give succor to every nation appealing to us for aid in meeting their deeper spiritual needs.

The great denominations have not smothered their protest against the policy of national isolation or shirked their right to declare that our own nation must be a real Big Brother to the weaker nations of the earth. Israel from thinking too narrowly of herself fell short of her high destiny among the nations. Can the United States afford to follow that example? "Life" is not a religious journal but its editor has recently said: "The organized churches when they work together about anything are the strongest 'bloc' in the United States." Help the Federal Council to keep its vision unclouded and its energy unabated until in all the churches of the land segregation and competition have given place to constructive Christian cooperation.

DEC 11 1923

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SECRETARIES

December 6th, 1923

Dr. Henry Goddard Leach,
247 Park Avenue,
New York City.

My dear Dr. Leach,

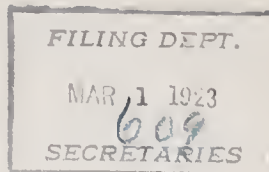
I owe you a deep apology for my failure to keep the engagement with you and Archbishop Soderblom at luncheon on Monday. I was in Wellesley on Sunday and on getting back to New York Monday morning found engagements here and a meeting of the Executive Committee of our Board which occupied the whole afternoon. It had lain in my mind that the luncheon was to be next Monday, and I had no memorandum of it on my desk engagement list. On looking over my pocket engagement book to-day, however, I see that the engagement was for last Monday. I am more sorry than I can say and beg you to forgive the apparent discourtesy. I regret very much also to have missed the opportunity of seeing Archbishop Soderblom again.

With sincere appreciation of your great kindness, I am,

Very faithfully yours,

RES:C.

Sarah O. Lee
May 5.



Walter Foxwell, Pres.
February 14, 1923.

Wm. E. Felt, E. Secy.
156 Fifth Ave.,
New York City.

Dear Sir:

Your favor of the 10th inst.
at hand, I wish to say in re-
ply that Bishop Lee is in
Columbia, South Carolina
and will not return north
before the last of the month.
I fear that it would be im-
possible for him to meet
at any of the dates suggest-
ed.

Very sincerely,
Sarah O. Lee

FILING DEPT.

FEB 13 1923

SECRETARIES

February 9, 1923

Bishop Benjamin S. Lee,
Wilberforce, Chic.

My dear Bishop Lee:

Two years ago, in response to what appeared to be a real demand, I ventured, as President of the Federal Council, to serve as the means of calling together the Moderators and Presidents and other official heads of our evangelical Churches. The meeting was held in the early spring and a day was spent together in the consideration of the great issues confronting the Churches. Those who were present, I think, felt that it had been a profitable if not an indispensable gathering. One result was the presentation to many of our Church bodies in the Moderator's and President's addresses of common views and tasks and inspirations, expressed, of course, in the terms of each denomination's personality, but contributing on that account all the more to the strengthening of the deep unity of spirit which binds together the members of all our evangelical communions.

Last year a similar meeting was held, but attended by a smaller number of the Moderators and Presidents and a larger number of alternates whom they had appointed. So far as I have been able to take counsel this winter, the feeling seems to be that if the official heads of the denominations themselves can come together as two years ago, it would be most desirable to meet as we met then.

It is very difficult, of course, to find a date which will be convenient for so many men bearing such heavy responsibilities. The three dates suggested are February 27th or March 20th or April 10th. Could you come for a meeting in New York for the morning and afternoon of any one of these days that would prove to be convenient for the largest number? Which day would suit you best and which, if any, would be impossible?

Will you kindly indicate also what topics you think it would be of greatest importance that the extra gathering should consider?

With kind regard,

Very sincerely yours,

RES-KC.

FILING DEPT.

APR 16 1923

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SECRETARIES

Dictated 4/5/23

April 6, 1923

Rev. F. H. Knubel, D.D.,
437 Fifth Ave.,
New York City.

My dear Dr. Knubel:

I have been called away from the City for several days or should have written you sooner with reference to the meeting on the 12th in answer to your kind letter of March 23rd.

There have been 15 or 16 acceptances of the invitation. It is possible, of course, that some of these may drop out but it is equally possible that others who have not yet replied may be present.

I presume it will fall to me to call the Conference to order and I shall then ask it to take matters into its own hands, both as to its organization, program and mode of procedure. I should think it would be well if you or some other member of the Conference would look over the list of Moderators and Presidents and be prepared to nominate some one of them to service as Chairman.

I should think we might very well give the morning to the 1st and 7th subjects. We could go the full round of the Conference, letting each member make the statements as to the general situation in his denomination which you suggested it would be profitable for us to call for and then he might add his few dominant notes in the deliverances to and from the Church gatherings. I should think we could economize time and condense utterances by asking each member of the Conference to cover these two points in his statement.

Then if it seemed wise, we could take the afternoon for some of the other topics. Would you not be willing to open the discussion on two and eight combined as you suggest? I should think Prof. Richards of Lancaster would be an admirable man to open No. 4. Perhaps we might close by combining #3 and #6, and ask Dr. Taylor, the President of the Northern Baptist Convention to open these.

What would you think of this outline as something to submit to the Conference, asking it to change it in any way it thought best?

Very cordially yours,

RES-KC.

F. H. Knubel

FILING DEPT.

APR 13 1923

SECRETARIES

THE UNITED LUTHERAN CHURCH
IN AMERICA
OFFICE OF THE PRESIDENT
437 FIFTH AVENUE
NEW YORK

April 10th, 1923

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Dr. Speer :-

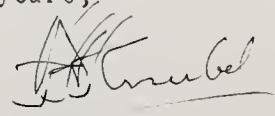
Circumstances have unfortunately prevented me from answering your letter of the 6th until now. All that you have suggested seems very satisfactory to me excepting the assignment of my own name to open one of the discusiones. However, if I can arrange for it any time, I shall be glad to say a few words upon that subject.

When you have opened the Conference and are ready to entertain a motion concerning the chairmanship, I hope you will be able to recognize my request for the floor to make a nomination. I earnestly urge likewise, that you will lay before the Conference the propositions for its program and procedure as you have outlined them.

In spite of my best efforts, it seems likely that I shall need to leave the Conference at about 11:45, returning, however, after lunch for the remainder of the meeting.

Hoping that this assembly of moderators and presidents may prove even more profitable than any of us hope, and with my kindest wishes, I am

As ever yours,



FHK:MG

F. H. KNUBEL

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MAR 13 1927

REV. J. M. KELLOCK
WEYAUWEGA, WIS.

D 223/1923
SECRETARIES

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Rev. R. E. Speer D.D.

Dear Dr. Speer,

Your letter
of recent date com-
mending my "World
Court" sermon is be-
fore me.

As "you cannot read
your tombstone when
you're dead" I beg to
state with the utmost
sincerity, that I had
rather have your praise.

than that of any
other man in America.
I have heard you
several times - at
Northfield, Mass &
at World Conventions
of Christian Endeavor
and you always, when
you speak, do to my
heart what Samson
did at Gaza - you
carry it gates away,
and I surrender at
once. Like the Irish
M.P. I cry out "D

REV. J. M. KELLOCK
WEYAUWEGA, WIS.

(3)

agree with Mr Burke,
(the great Edmund),
may your bow abide
in strength.

What I want to
know is - what
is Dr Gulick's address?
I suppose this is
like going to Washington
and asking for
President Coolidge's
address, but I am
a Canadian only a
few months in this
great country, and,
therefore, very ignorant.

REV. J. M. KELLOCK
WEYAUWEGA, WIS.

14)

of your great
Church officials
is, I hope, excus-
able.

I preached a better
sermon on "Can
we have a warless
world?" If I sent
you the ms., and
you liked it, would
the Federal Council
print it? I have
neither money nor
"pull" to get it printed
myself -

REV. J. M. KELLOCK
WEYAUWEGA, WIS.

(5)

I hope you will
have a very happy
Christmas and
New Year Season
despite your heavy
responsibilities. How
grand it is that we
have almighty should^{ers}
on which to drop
our burdens!

Yours with gratitude & respect
Yrs very sincerely,
J. M. Kellock
Rev. Dr. Speer }
New York }

THEOLOGICAL MAGAZINE
OF THE EVANGELICAL CHURCH
Rev. H. Kamphausen, D.D., Editor

FILING DEPT.

OCT 31 1923

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SECRETARIES

CLEVELAND, OHIO, Oct. 19, 1923

5.

Dr. Robert E. Speer,
Pres., Federal Council,
New York City.

My dear Sir:

At the "Special Meeting" of the Federal Council, held at Washington, D.C., May 7-9, 1917, most beautiful resolutions were passed. For my purpose today I would only quote the last sentence (see Report of Spec. Meeting p.24): "With this hope we would join hands with all men of goodwill of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of Mankind, and to make of the kingdoms of the world the Kingdom of the Christ."

I will not at this hour raise the question again as to how the F.C. has endeavored to carry out the splendid principles adopted at that meeting, and how far it has succeeded in this task.

My intention and fervent desire is only to get the cooperation of the Federal Council in an appeal for a country-wide relief work for the starving millions of the cities of Germany. The daily press offers the most casual observer abundant proof of the famine conditions which have their grip upon the masses as well as upon the middle classes of the population. Food riots are the order of the day. Thousands of people, driven to desperation by hunger, in many cases led by frantic women, try to storm the city hall or the exchanges in a vain attempt to get relief from the intolerable and hopeless struggle for bare existence. In hundreds of instances stores are broken open and rifled of their goods. A worthless paper money makes it impossible for the government to extend help. Winter is coming. The price of coal is out of reach of the ordinary man. If help does not come from Anglo-Saxon countries, so we are told, millions of children will starve to death!

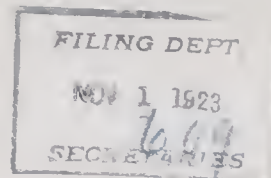
The Christian Science Monitor is the first great daily paper to make a strong appeal for help (2 days ago).

Has the great Protestant Church of America nothing to say? Does the Federal Council, the spokesman of more than 30 denominations, heed the call of the hour? It has led the campaign for Armenians and Syrians' relief: are the Armenians and Syrians of Asia closer to us than the Protestants of Germany? I implore you, dear brother, to put yourself at the head of this work of mercy. How can we, "on this war-ridden earth, rebuild the commonwealth of mankind" unless we keep the people, first of all, alive?

Trusting that you will be the first of the churchmen to make a breach in the stone wall of indifference and hatred that shuts out Central Europe from the feelings of brotherhood in the American people, I commend this cause and all its supporters to the mercy of Almighty God.

Yours sincerely,

I. KAMPHAUSEN



October 23, 1923

The Rev. H. Kamphausen, D.D.,
c/o Theological Magazine of the Evangelical Church,
Cleveland, Ohio.

My dear Dr. Kamphausen:

I have just received your letter of October 19th with reference to the suffering and distress in Germany. I have had letters from a number of German friends on the subject and have been remitting funds personally to a number of them, especially to some of the students and missionaries, and took up only this last week with Dr. Knubel, as President of the United Lutheran Church, some of the problems of relief as they are presented in the letters from Germany. Dr. Knubel is Chairman of the Council's Committee on Mercy and Relief, and is in close touch with the German Churches. We are taking up your letter with him.

Has your Church instituted any organized response to the needs in Germany? If so, could you tell me how much has been sent and how the relief is distributed? Also could you let us know whether any of the representatives of your Church have been in Germany the last few months and what exact information they have gathered as to the needs? Is the difficulty a lack of food supply so that food must be imported from without, or is there an abundance of food in the hands of the German people? In other words, from whom would the supplies have to be purchased with which to provide the needs of the suffering? If it is from the German people themselves that these supplies would have to be purchased, is there not some way in which German relief of their own people could be awakened in supplement to help given from without?

Very sincerely yours,

RHS-KC.

H. Kamp Hansen

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OCT 31 1923
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SECRETARIES

Mr. Speer

Cleveland, Ohio.
October 27, 1923.

Mr. Robert E. Speer, D.D.,
Pres. Federal Council,
New York City.

Dear Sir:-

In reply to your letter of October 23 I wish to say that our Synod has indeed done its full share in trying to relieve the suffering in Germany. We number only about 300,000 communicants and yet have sent many hundreds of thousands of dollars over for that purpose. Most of our relief money and supplies have gone through the official channels (Synod treas. N. Bode, St. Louis), but untold thousands of dollars have been sent direct by individuals to their relations or to charitable institutions over there. But the extent of the need is such that individuals and small organizations can't cope with it. A relief work on a great scale is imperatively required.

The food supply over in Germany is altogether inadequate. The harvest is good this year but Germany has always had to import from other countries. I see now that the government has already broken into the supplies that were to help the people through the winter. The food riots all over the country tell the story plainly enough.

Some remarks in your letter seem to indicate that you think the distress is only imaginary and food is withheld. You say, "Or is there an abundance of food in the hands of the German people." and again, "Is there not some way in which German relief of their own people would be awakened.....?" These questions show that you harbor the suspicions that the Germans could well enough help themselves if they only wanted.

Now of course there are profiteers over there as well as here, and there is no way by which either I or anyone else can reach them. And the need in the country is not as great as in the large cities. But some of the best farmland in the east has been taken from Germany, and the French have by their invasion of the Ruhr brought the disaster upon the industrial life of the nation that Secretary Hughes predicted in his New Haven speech of last January. Money has absolutely lost its purchasing power, and supplies can therefore not be bought in sufficient quantities. Clothing is lacking everywhere, coal to be had only at prohibitive prices. In fact things are in such a shape generally that even secular papers, once full of hatred and venom, now begin to commiserate the poor people.

Is then the Federal Council alone going to retain its old feelings? Is the Federal Council the only body - except the Am. Legion - that doesn't see that French imperialism has brought Central Europe to bankruptcy and despair?

Only day before yesterday Rev. Jac. Rister of Chicago came through here. He came back from a tour of Germany, especially its charitable institutions. His descriptions were heart rending. He told us that in coming to New York he had at once gone to the office of the Federal Council and urged them as forcibly as he could to do something to carry the German destitute through the winter.

What is the answer of the Federal Council going to be? A few contributions

here and there are but a drop in the bucket; only a great relief work can give adequate help. The Federal Council is confronted with a great Christian and humanitarian duty: will it take up this work of mercy or, like the man in the gospel, pass by on the other side saying, "if the people were French we should be only too glad, but since they are German let them be damned."

Hoping that mercy will triumph over prejudice,

I am your respectfully,

(Signed) H. Kamphausen

P.S. I just received Dr. Macfarland's letter of October 25. He says that as to general relief the Federal Council has offered cooperative service to the Friend's Service Committee; that Federal Council is paying, besides, two thirds of the administrative expense of the Central Bureau (Rev. Keller); and that that is a great deal since there is a deficit in the Federal Council's own work.

If that is all the Federal Council is going to do, if there is no attempt to institute a special relief campaign for Germany specifically, then the last line of my above letter is just about correct as far as the Federal Council is concerned.

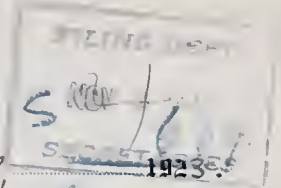
H. K.

Theological Magazine
of the Evangelical Church
Rev. H. Kamphausen, D. D., Editor.

H. Kamphausen

Cleveland, Ohio,
9807 Euclid Ave.

Oct. 27,



To ✓
Mr. Robert E. Speer, D. D.
Pres. Federal Council
New York City.

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2
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Now of course there are profiteers over there as well as here, and there is no way by which either I or any one else can ~~help~~ ^{reach} them. And the need in the country is not as great as in the large cities. But some of the best farm land in the east has been taken from Germany, and the French have by their invasion of the Ruhr, brought the disaster upon the industrial life of the nation that Sec. Hughes predicted in his New Year's speech of last January. Money has absolutely lost its purchasing power, & supplies can therefore not be bought in sufficient quantities. Clothing is lacking everywhere, coal to be had only at prohibitive prices. In fact things are in such a shape generally that even secular papers, once full of hatred & venom, now begin to wince & miserate the poor people.

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Hoping that mercy will triumph
over prejudice,

I am yours
respectfully,
R. Humphreys.

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R. H.

Federal Council of the Churches
of Christ in America
105 East 22nd Street, New York, N.Y.

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AUG 13 1923

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AN INSIDE VIEW OF THE LEAGUE OF NATIONS

by Señor Agustin Edwards, of Chile, President of the Third Assembly of the League of Nations and Chairman of the Fifth Pan-American Conference.

(This remarkable address, delivered by a distinguished South American at a luncheon tendered him by the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America on Friday, June 1, 1923, is such a discriminating interpretation of the League that it will be read with deep interest even by those who may not wholly agree.)

Perhaps it would be interesting both for you and for me to exchange a few ideas on the League of Nations, which it was my privilege to preside over at its Third Assembly last September. It is not really necessary for me to explain to a gathering like this what the League of Nations is, and I would not like to enter into the controversial question of whether the United States ought or ought not to join it. That is a question for your country alone to decide. For us foreigners there is nothing left but to wait patiently for the moment when the United States as a whole decides to join forces in this great cause of civilization and humanity. But my position with regard to the League is rather peculiar. I am an American - by that I mean that I belong to the American family - a Chilean, and I belong to those who believe that all of us from North and South America ought always to see eye to eye in every international question. That position of being an American perhaps enables me to say to you things about the League of Nations that will not be considered rude, as they might be if uttered by a European who conceivably might be interested in getting this country into the League because of other motives than the greater interests of civilization.

In my experience during the three years in which it has been my privilege to work in the League, I have come to the conclusion that the League of Nations in its present state, more than an institution, more than an organized body, is a state of mind. It has no material power, and it cannot come to any decisions except by the unanimous consent of all the nations that belong to it. Even the decisions that are taken unanimously by the League may not be carried out by some of the countries that have contributed to that decision if for one reason or another they do not wish to abide by it. The League has no power to enforce its decisions except one that in a way is very great - the sense of honor of the nations that take part in its deliberations and have contributed to its decisions. Therefore it has been my experience as an American that the old conception that many people had of the League as a super-state has proved to be nothing but a bogey.

No one dreams that the League is, or has the remotest prospect of becoming, an instrument to over-rule the positions of free and independent governments. In the political order the League is content to carry out whatever work is spontaneously brought to it by the nations concerned. I don't remember in all these three years one single instance in which the League has taken a step to intrude into the political relations of its members. There are many instances in which the League has acted effectively to solve difficult questions that have arisen. I need only mention the question of the Aaland Islands in the Baltic, the fixing of the boundaries of Albania, the decision of the Upper Silesia question.

There is no lack of burning political questions - yet the League of Nations has not attempted and does not attempt to interfere with them unless it is asked to do so.

Some people may say, then, that this is a sign of weakness or impotence. That is a very superficial way of looking at it. Those who belong to the League have the consciousness of the necessity of preserving this newly-created instrument for the work of international co-operation, which is its prime and essential object, and cannot run the risk of blunting this fine instrument which it cost so much sacrifice to create. Until the principles for which the League stands are instilled into the minds of the people of the whole world it must be content with promoting, as it is promoting, international co-operation following the lines of least resistance. We are trying to educate the world to the idea of co-operation; we are giving the world an opportunity to test this new method in all the questions of international interest, and in this work of preparation, which at the bottom is a great revolution, there is a new conception of international intercourse. We hope that all the nations of the world will by and by come and participate, when they become convinced, as we are certain will be the case before very long, that no surprises, no unexpected and overwhelming engagements, will all of a sudden be sprung upon them, but that only specific commitments arrived at of their own free will can be the outcome of their decision to join.

Of the twenty-one American Republics I think I am not mistaken in saying that seventeen belong to the League, though as a matter of fact only fourteen are actually taking an active part in its deliberations. And in all these three years I do not recollect a single instance in which the League attempted to interfere in purely American affairs except when it was specifically asked to do so. On the other hand, I do not remember either any instance in which this group of American countries belonging to the League have found themselves drawn into the turmoil of European involvements. The two groups of nations in a political sense have kept their complete freedom of action within the League, and as the decisions of the League can only be taken unanimously it is not necessary for me to add that it is almost impossible for any nation to be dragged into any course where it does not want to go. And yet though these two groups have kept politically apart they have done most interesting, most important, most far-reaching work to establish international co-operation. This is especially noticeable in the technical field. Most important research work has been done by the Financial and Economic Committees, by the Communications and Transit Committee and by the Health Committee. And no less important work has been done in the humanitarian field bringing what I might call a united front to dealing with the limitation of the use of noxious drugs, the degrading traffic in women and children and those awful deportations that have taken place. If the only tangible result of the League had been the amount of technical knowledge that has been gathered, that by itself would be sufficient for the League to deserve the everlasting gratitude of the human race. And there is another aspect in connection with the League which is I think of great importance. It seems to me that it would have been practically impossible to get together the body of extraordinary experts that the League has gathered in the Secretariat-General if the League of Nations did not exist, because it can draw on the reserve fund of science of all the nations of the world to bring to Geneva what is best amongst them. That body of experts is there ready to give information on any subject of interest to the world at large, and the foundation of that body of experts would be sufficient in my mind to justify the creation of the League of Nations.

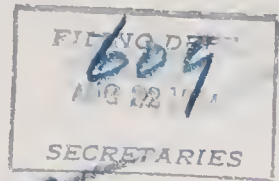
Outside of these general considerations there are things happening at

the present moment that it would have been impossible to carry out if a League of Nations had not existed. It is the synchronizing of the efforts otherwise scattered which makes the institution so valuable for the carrying out of things that are beneficial to humanity as a whole. At this very moment, an Austrian loan is ready to be issued in this country. The securing of that degree of economic stability for Austria would have been practically impossible unless a League of Nations had existed, because it would have been impossible to raise one single cent of money for Austria if certain reforms had not been carried out in its administrative organization. Now I ask you, would it have been possible to carry out those reforms in Austria if the League of Nations had not existed? Could a nation or a group of nations have carried out those reforms without arousing suspicion as to their political intentions in doing that, or even of the possibility of depriving that unfortunate country of its independence and sovereignty later on? It needed a body like the League, which is above and beyond suspicion, to carry out those reforms, and therefore if today there is some prospect of reconstruction in Austria it is in no small degree due to the very existence of the League of Nations.

It does not need a very vivid imagination to picture what may be the results of this reconstruction of Austria, for it may show that similar schemes can be carried out in other parts of Europe which are suffering from the same evil of currency depreciation. Therefore it seems to me that in spite of the little that the League of Nations has been able to accomplish in political affairs it is carrying out very great work, and it is probably laying the foundations of the future reconstruction of the parts of the world that have suffered so much.

S. M. G. Darns.

THE MISSION HOUSE
COLLEGE AND THEOLOGICAL SEMINARY OF THE
REFORMED CHURCH IN THE U. S.
PLYMOUTH, WISCONSIN



July 7th, 1924.

OFFICE OF THE PRESIDENT
RECEIVED

JUL 11 1924

Mr. Speer

14

614

Dr. Robert L. Speer,
105 E. 82nd St.,
New York, N.Y.

My dear Dr. Speer:

Thank you for the notice of the Quadrennial meeting of the Federal Council of Churches to be held in Atlanta, Georgia, December 5-9th. I feel that this meeting will be an important one and I am ~~adjusting~~ ^{re-arranging} my engagements as to make attendance upon that meeting ~~is~~ possible.

notes
FKS

I certainly appreciate your fine leadership and feel that by the approach of the Quadrennial you will have shaped up a definite program of action for the Protestant churches of America and the World.

I am enjoying reading and studying your book of "One Blood" which I am to teach this summer. What voluminous reading you must have done, what a gift of synthesis you have!

I am sending you a copy of my inaugural thinking you may be interested in it.

Wishing you God's richest blessing and assuring you that you are a blessing to us all, I remain

Yours,

JLD:EB

Samuel McCreca Cavert

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

FILING DEPT.
APR 15 1924
RECORDED

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church
in North America
Churches of God in N. A.
(General Eldership)
Congregational Churches

Disciples of Christ
Friends
Evangelical Church
Evangelical Synod of N. A.
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Commission on
Christian Unity and Department of Chris-
tian Social Service

Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone: Gramercy 3475

OFFICE OF THE
GENERAL SECRETARIES
REV. SAMUEL MCCREA CAVERT

REC'D
MT. SPOON

W.S.

April third

1924

Dear Dr. Speer:

The resolution about the Philippine Islands, concerning which Dr. Rodgers writes you, is enclosed herewith. You will note that it is included in a rather lengthy document adopted at Columbus.

Yes, what I had in mind about a preliminary notice of the Atlanta meeting was that it should go to every member of the Council and of the commissions. Your suggestions as to what it should include seem to me admirable.

The suggestion of bringing the matter of the Atlanta meeting up for discussion at the all-day secretarial meeting on April seventh is also a good one.

Very sincerely yours,

Samuel McCreca Cavert

SAMUEL MC CRECA CAVERT
General Secretary

Dr. Robert E. Speer
156 Fifth Avenue
New York City

SMC AS
Enc.

FILING DEPT.
APR 2 1924
604

April 2nd, 1924
Dictated March 21st.

The Rev. Samuel McCrae Cavert,
105 East 22nd Street,
New York City.

My dear Mr. Cavert,

I have the following inquiry from the Rev. James B. Rodgers,
one of our missionaries in the Philippine Islands.

"I feel as tho it was an imposition to bother you but there is one thing you can tell me, namely, what was the resolution adopted by the Federal Council of Churches regarding Philippine Independence? The announcement of it in December and of the presentation of this and other resolutions to President Coolidge a month ago, has caused a great stir in native circles, and the Filipino newspaper gave it head lines of size. It formed the basis of a plea by the members of the Presbytery of Manila to get our approval to an independence resolution by the Presbytery, and later in the Evangelical Union to a similar petition by the same body. I supposed the newspapers would give the text but I have not seen it. I shall be grateful if some one would send us a copy."

Will you kindly send me a copy of the resolution to which he refers?

I do not see any possibility of coming down to Atlanta this spring, and, yet, I think that it is very desirable that one or more of us should go down. Perhaps we can talk this over at the time of the all-day Secretarial meeting on April 7th.

of the Atlanta Meeting
With regard to the preliminary notice/of which you speak, was it your thought that this should go to every member of the Council? Have you any suggestions as to what it should include? I presume it should refer to the time and place of meeting, and to our general thought with regard to the program of the Conference, to the Committee which we are organizing to outline the Council's policy for the coming quadrennial and to

Mr. Cavert, p. 2

some of the outstanding present problems in the field of Church relationships.

Very cordially yours,

RES:C.

Samuel McCrea Cavert

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

FILING DEPT.
APR 21 1924
GENERAL SECRETARIES

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church
in North America
Churches of God in N. A.
(General Eldership)
Congregational Churches

Disciples of Christ
Friends
Evangelical Church
Evangelical Synod of N. A.
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Commission on
Christian Unity and Department of Chris-
tian Social Service

Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone: Gramercy 3475

OFFICE OF THE
GENERAL SECRETARIES
REV. SAMUEL MCCREA CAVERT

12
APR 21 1924
Mr. Speer
[Handwritten signature]

April twenty-first
1924

Dear Dr. Speer:

What do you think we should do about the enclosed editorial in the Presbyterian Standard?

The facts in the case are that the address by Mr. Glenn Frank was given in Columbus last January at the Ohio State Pastors' Conference. The Federal Council, of course, had no connection of any sort with it, and has never had Mr. Frank as a speaker at any of its meetings.

I should think that a word from you to the Editor would be the most useful thing, if you were willing to write it.

Very sincerely yours,
Samuel McCrea Cavert
SAMUEL MCCREA CAVERT
General Secretary

Dr. Robert E. Speer
156 Fifth Avenue
New York City

SMC AS
Enc. - editorial from Presbyterian Standard of April 16, 1924

FILING DEPT.
AUG 22 1924
SECRETARIES

August 20. 1924.

The Rev. Samuel McGree Cavert,
General Secretary,
Federal Council of the Churches of Christ in America,
612 United Charities Bldg.,
105 E. 22nd St.,
New York City.

My dear Mr. Cavert:

I was not able to look over the proofs of Eddy and Page's book "The Abolition of War" until Friday when I had a good ten hours' time for reading on the railway train.

It seems to me on the whole to be a better balanced book than the previous book of Page's, although I do not think the present one is ideal. There are aspects of New Testament teaching and there are facts about God's providential government of the world which are not taken into account in the book. Perhaps it would be all right for Dr. Gulick to do with it what he did before, but I think we shall need to exercise great care lest we destroy our own influence and assume responsibility representatively, which we have only a right to assume individually.

1747 I have your notice regarding the meeting of the Committee on recruiting for Christian Life Service on October 17th and 18th. I doubt whether it will be possible for me to be present, but I shall be glad to know whether you fix that as the final date, and where you have arranged that the meeting shall be.

Ever cordially yours,

RES/S

609

August 21, 1924.

Rev. Samuel McGree Cavert,
105 East 22nd Street,
New York, N. Y.

My dear Mr. Cavert:

I send herewith all the letters that have come with regard to members of the committee on policy. Could your office draw out from these letters a complete list of all these nominees, both ministers and laymen, indicating in each case, the denominational connection? You will want some copies of this list and I should be very glad if you would send me two copies.

Will you give some thought to the question of the scope, content and purpose of the report which this Committee on policy should present? Ought we to try to cover the whole range of the Council's work, or would it be better to narrow the field and deal simply with a few of the principles of development of the outstanding difficulties which the Council should have in mind for the next four years.

How many of the following topics do you think would fall within the proper scope of the Committee?

1. The present status and outlook of the Council and its place in the existing situation.
2. An analysis of the present denominational and inter-denominational status with conclusions.
3. The financial support of the Council.
4. The relation of the Council to other bodies, World Alliance, etc.
5. Women and the Council.
6. Relation of the Council to Home Missions Council, Foreign Missions Conference, Council of Church Boards of Education.
7. Consultative Committee. Cannot the Federal Council take its place?
8. The evangelistic emphasis and the problem of keeping the balance in the Council between the emphasis on personal and corporate evangelistic work and religious experience on the one hand, and the practical experience of Christianity in social and political life on the other hand.
9. The whole question of war and peace and our relations

to the League of Nations and to the pacifist position.

10. The whole problem of the Work in Europe and our relationship to the Eastern Churches.

11. The temperance situation, the Citizenship Committee, etc.

12. The question of our oriental relations.

13. The new Research Department.

14. The problem of Mercy and Relief - relations to the Red Cross, Etc.

15. Question of our deliverances in the name of the Churches and of the organizations of our Commissions within, including the problem of the Committees of Direction inside the Commissions, as it was raised in the Administrative Committee with regard to the Commission on International Justice and Good Will.

16. An attempt to study the underlying principles of the Council and the ideals which should control its policy and relationships.

Do we need to attempt anything as elaborate as this? If not, what can be eliminated? Perhaps you think there are some things which I have omitted which should be dealt with. If so, please indicate these.

The enclosed material from the General Council of the Presbyterian Church, sent to me at 105 East 22nd Street, was sent over to my office. I should think it would be well if everything of this kind might be opened at the Federal Council office to make sure whether it needs to be forwarded to me or not.

I received sometime ago, a copy of your memorandum to Dr. Macfarland and myself suggesting that the retiring President of the Council should preside through most of the sessions of the Council. Would it not be better to adhere to the precedent which we have followed thus far? It seems to me that it is most important for the new President to get at once into full touch with the Council and to be established in his place as fully as possible during the Convention at which he is elected. As I look back, I think it was more worthwhile that I should have presided through the Boston meeting than that I should have come in at the close and now should preside at the Atlanta meeting.

I trust that you and Dr. Macfarland have worked out the question of proper nomination for the next President. I have brought the question forward a number of times and the rest of you have seemed to think it was not necessary to take it up. Surely it ought to be taken up very soon and a right decision reached.

Have you any extra copies of the report on Policy and Organization which our Committee presented at the Boston meeting? If so,

Rev. Samuel McCrea Cavert

-3-

I should be very much obliged if you could send me three copies.

Very cordially yours,

RES:M
Enclosures

The new research Bureau.

Principles of development.

1. A demand a movement at the time
2. The general - religious faith
3. The religious acceptance come to the logical conclusion & require.
4. The basis on stability. Not too fast & too slow.

Oral tradition.

Deliberations of the Council. Its formation & conclusions. Great action of
Evangelists. in 1921.

Books, to know, without practical part in

MAY 20 1924

609
SECRET

TO THE MEMBERS OF THE COMMITTEE ON MEXICO:-

REC Having come to the end of at least another phase of our endeavor in the interest of a University for Mexico, I feel that it is only fair that I should again send to the members of the Committee a brief statement of what has been done up to date.

Mr. Spear Our work from the first of September on to the middle of December you already know. During that time there was a bringing together of the interests of varied agencies looking toward a more unified program. We also came to know that it would not be possible for any of the Mission Boards, as such, to carry forward at the present time the proposition which we had in mind because of lack of financial resources. However, we are assured that such a project will have all the help that these several Boards may feel that they can give later. My own feeling, judging by the sympathetic way in which the leaders representing the Mission activities have cooperated, is that, when once established, a University in Mexico will receive most enthusiastic and helpful backing from all the Mission agencies to the fullest extent of their financial powers.

Going beyond the Missionary agencies and making use of the personal interest on the part of various educational leaders and other individuals interested in Mexico, who had honest desires to be helpful in the solution of her most urgent problems; and through the cooperation of men like Dr. Robert E. Vinson, President of Western Reserve University; Mr. James R. Garfield, of Cleveland; Mr. Elihu Root, represented by his son; Dr. Stephen P. Duggan, Director of the Institute of International Education; Mr. Thomas W. Lamont and other friends of Mexico; pressure was exerted to make possible through one of the large Foundations a survey of education in Mexico. Such a Survey would give us some very much needed data, would be evidence acceptable to not a few of those from whom we shall have to expect financial assistance and would tell us whether a project of the type which we have in mind should be carried out.

The revolution, or better the revolt, headed by de la Huerta, interrupted our work for some two months or more, but by the first of March we were again moving forward. Very fortunately in March Dr. Frank Bohn, whose interest in Mexico and in this country is well known, and whose articles in the "New York Times" have been very widely read, went to Mexico and was very helpful there. Also Dr. Robert E. Vinson visited Mexico, where he met with the men of our Committee and with educational leaders, and was of no small aid in carrying out our proposition. Following his return, communications between the Institute of International Education and the International Education Board, both of which are represented by Dr. Stephen P. Duggan, and the Mexican Government, that we might know the mind of the educational leaders in Mexico, have resulted happily, and we now know that a small committee, probably headed by Dr. Paul Monroe, and with the cooperation of men of the Institute, especially Dr. William F. Russell and Dr. L. M. Wilson - both recognized authorities in International Education - will soon be in personal contact with leaders in Mexico, probably visiting Mexico City together with Dr. Robert E. Vinson, and working out the plan that may seem wisest from this point on.

It seems to me, therefore, that as one whose special task for some months has been the pushing of this matter in so far as it was possible for me, my part may be at an end. If the men of the International Education Board

in collaboration with others in Mexico, and especially with Prof. Moises Saenz, Chairman of our Committee there, and others, make a survey, and as a result of that survey determine the next logical step in the prosecution of our proposition, then we can rest our case with them. The idea of the Provisional Committee in Mexico, and of your Committee on Mexico headed by Dr. Leach, has been that the proposition which we had in mind could best be served through an educational institution, which should be established in the City of Mexico upon a sound basis of educational polity and of international cooperation and good-will. I believe we are still of that mind. However, the Commission which makes the survey will act with perfect freedom and its findings will be from the standpoint of educational experts who have already tackled the educational problems of the Far East and of Europe and some parts of Latin-America, and their recommendations will therefore have tremendous weight. We sincerely hope that their recommendations may be in line with what seems to us to be the best thing that could be done, but it seems to me that at all events we should await that report before taking any further steps. More definite outline of the plan will probably be forth coming shortly after the first of June, but the final report or survey if made on a large scale will take from three to six or eight months.

Unless something quite unlooked for should change my present plans, I shall return to Mexico and to my accustomed work there within a few weeks, probably not later than the fifteenth of June. I wish to express again to the members of the Committee on Mexico in New York City my appreciation of their unfailing kindness and of their cooperation. I think also that we ought to recognize very especially the efforts of Dr. Henry Goddard Leach and Dr. Stephen P. Duggan, here in New York, Dr. Robert E. Vinson and Mr. James R. Garfield of Cleveland: and personally I want to express my appreciation to those already mentioned and to the members of the Provisional Committee in Mexico City. Nothing that has been accomplished could have been possible without them, and what has been accomplished has been possible only through them. Progress has been very slow, but I think all concerned realize that moves of this kind can not be rushed, and I know that many of the men feel that we have gone as rapidly as was wise. Very fortunately there has been no backward step.

Anything that I can do personally at any time, I stand ready to do. You will find the Committee in Mexico City -- for one I can speak -- eager at any and all times to cooperate with you and looking toward the realization of the ideal which has been ours for some years. We believe that in the not very distant future we will see the beginning in Mexico of an institution which will speak in no uncertain way for Christian idealism and educational efficiency and the new internationalism.

Yours faithfully and gratefully,

O. W. E. Cook
Financial Secretary.

May 15, 1924.
New York, N.Y.

FILING DEPT
SEP 9 1924
609
SECRETARIES

September 8th, 1924

The Rev. A. E. Cory,
Kinston, N.C.

My dear Mr. Cory,

Your note of September 4th has come while Mr. Speer is away on his vacation but I have enquired of the office of the Federal Council of Churches and they tell me that you are a member of the Committee on Program and Policies and that the meeting of this Committee is fixed for October 1st, at 4:30. P.M. This meeting includes dinner, I understand. The place of meeting is not yet decided on, but you will no doubt receive notice of it in due time.

Sincerely yours,

Secretary to Mr. Speer.

C.

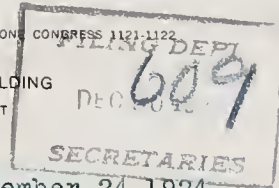
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ATTORNEYS AT LAW

DANIEL CHAUNCY BREWER
GEORGE MARSTON WEED

D. Chauncy Brewer

S

TELEPHONE CONGRESS 1121-1122
MARSHALL BUILDING
40 CENTRAL STREET



BOSTON, December 24, 1924.

Rev. Robert E. Speer, D.D.,
156 Fifth Ave.,
N. Y. City, N.Y.

Dear Dr. Speer:-

I hasten to acknowledge your very kind letter of December 20 re my telegram to Dr. Potter during the meeting of the "Federal Council".

While I desire to reserve the privilege of later answering the courteous inquiry therein, I wish at once to express my appreciation of the attention given my informal communication, and to reciprocate your cordial greetings.

May this Christmas Season and the New Year bring you the full assurance that unselfish service returns a rich reward.

Faithfully yours,

D. Chauncy Brewer

B/1

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| Telegram | |
| Day Letter | Blue |
| Night Message | Nite |
| Night Letter | N L |

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| Night Letter | N L |

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REV ROCKWELL HARMON POTTER D D

146

CARE FEDERAL COUNCIL OF CHURCHES ATLANTA GA

I UNDERSTAND YOU ARE TO TAKE PART IN THE PROGRAM OF FEDERAL COUNCIL OF CHURCHES YOU WILL PERFORM A GREAT SERVICE IF YOU CAN GET THE COUNCIL TO INQUIRE INTO THE VALIDITY OF THE GROUNDS UPON WHICH IT HAS HERETOFORE VENTURED TO EXPRESS THE OPINION OF THE CHURCHES IN POLITICAL MATTERS

D CHAUNCEY BREWER

1133A

DEC 2 AM 10 28

R N ATLANTA, GA.

Handwritten number 577

PECK BLDG WALNUT 2100 STATION 40

JAN 22 1925

609-
SECRETARIES

Dictated 12/17/24

December 20, 1924

Mr. D. Chauncey Brewer,
Boston, Mass.

Dear Mr. Brewer:

I think Dr. Potter answered your telegram which he received during the meeting of the Federal Council of the Churches at Atlanta, and Dr. Burton to whom Dr. Potter has passed the telegram on, gave it to me with the request that I should send some reply officially as from the Council. I cannot do this now as my term of service as President of the Council expired with this Quadrennium and the new President is Dr. S. Parks Cadman of Brooklyn.

I am glad, however, to send you such information as I can in reply to your inquiry as to the "validity of the grounds upon which it (the Council) has heretofore ventured to express the opinion of the Churches in political matters."

The objects of the Federal Council, as stated in the Constitution which was formally adopted by the 28 or 30 bodies which constituted it, were as follows:

1. To express the fellowship and catholic unity of the Christian Church.
2. To bring the Christian bodies of America into united service for Christ and the world.
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
5. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

In accordance with these duties, the Council has sought, as far as I can judge in its utterances, to stay well within the general consensus of view of the denominations comprising it. I cannot think of any utterance which the Council has made which has transgressed these bounds. In the matters of the relation of

Mr. D. Chauncey Brewer.....2

12/20/24

the Church to industry and social problems, its relation to war and the World Court, its relation to the question of our international attitude, especially in such a matter as the recent Japan immigration legislation, the utterances of the Council have followed upon and within the formal deliverances of the denominational bodies such as the Presbyterian General Assembly, the Methodist Conference, the Episcopal Convention, the Council of the Congregational Church etc., etc.

Is there any particular issue regarding which you are in doubt as to whether the Council did accurately represent the attitude and convictions of our American Churches?

consider
I cannot think of any political matter on which it has expressed an opinion, unless you had described the World Court or the subject of war as political matters, and on each of these, as I have said, there have been clear deliverances by the Church bodies themselves in their highest ecclesiastical courts.

With best wishes for a happy Christmas time,

Very cordially yours,

RES-KC

James S. Barlow

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS

INCORPORATED 1812

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NOV 17 1924
609
SECRETARIES

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JUL 12 1924

July 11, 1924

W13

Mr. Speer

Rev. Robert E. Speer, D.D.
156 Fifth Avenue
New York City

My dear Dr. Speer:

I have your general letter of the 9th instant on the subject of the Quadrennial Meeting of the Federal Council to be held December 3-9 in Atlanta, Georgia. The fact that I have been made Chairman of the Committee for the general Missionary Conference to be held in Washington the latter part of January next year makes it look rather improbable that I shall be able to get to the Federal Council meeting, although I would like to be there very much. I think the Quadrennial Meetings of the Federal Council are of vast significance, with unlimited possibilities of achievement. Each meeting marks a stage, I believe, in advance of the preceding.

It does seem to me that one of the points which should command the attention of the Federal Council is the coordination of its activities with activities of other organizations, such as the Committee of Reference and Counsel, etc. I do not mean by this that they should be coordinated into a single society or into joint action, but that the fields of action of the organizations should be so clearly defined that there will not be danger of working at cross purposes in any field of activity of either organization.

Owing to the many interests with which I am officially connected, I have found it impossible to give extra time for the work of the Federal Council, although I have steadfastly believed in it. I gave more time at the beginning, but now that it has got under way I feel there is little service that I might be able to render.

I hope you will consent to allow your name to go before the Council as a candidate for re-election to its presidency. It is absolutely essential that the President of the Federal Council shall be one who commands the confidence of all the cooperating denominations.

I remain, my dear Dr. Speer,
Very sincerely yours,

James S. Barlow

JLB/M

FILING DEPT.
AUG 19 1924
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SECRETARIES

August 15, 1924.

re. re-election

The Rev. James L. Barton, D.D.,
14 Beacon Street,
Boston, Mass.

My dear Dr. Barton:

Upon returning to New York last week from a long trip among our Synods in the far west, I found your good letter of July 11th with regard to the Federal Council.

It has always been a great help in the work of the Council to feel the warmth of your sympathy and support, and I am only sorry that the heavy loads which you have been carrying in so many other ways, have prevented your giving the time and strength, which I know you would have been glad to have given, to the work of the Council.

I appreciate very greatly your suggestion as to my re-election as President, but I earnestly hope that there will be no departure from the precedent which has been established very definitely, of never re-electing a president for a second term. There are so many different elements to be held together, so many denominational viewpoints to be guarded that it certainly would be best to elect a new president from some other denomination.

A great deal of thought has been given to the question of relationships between the Federal Council and other organizations such as the Committee of Reference and Council. It is quite clear to me as it is to you, that there is a problem here we have not yet solved. I have felt sure it would be solved when the Federal Council had grown sufficiently in the estimation and confidence of the churches and the Mission Boards, to enable them to use it as it ought to be used, and as it can be used, to the strengthening and not the weakening of every such agency as the Committee of Reference and Council.

With warm regard,

Very cordially yours,

RES/S

Irving Bacheller

FILING DEPT.

MAR 5 1924

SECRETARIES

GATE O' THE ISLES
WINTER PARK
FLORIDA

*S. J. C. for answer
& attention*

January 17, 1924.

Mr. Robert E. Speer,
612 United Charities Bldg,
105 E. 22d St.,
New York, N.Y.

Dear Mr. Speer:-

Your letter of the 10th inst. reminds me of a suggestion which I have had in mind to make to you. At this time sundry foreign born gentlemen are flooding the land with filthy literature and corrupting the stage with vile dramas. It is time for a vigorous and general protest. You represent the protestant churches of America. I sometimes wonder that they seem to have discontinued doing the thing which they were organized to do, namely, protest. Our best people witness vile plays and do not lift their voices against it. The old spirit would seem to have died in them. If it is alive, it should be asserting itself when grossly affronted.

They should be urged to protest as they do in England, if in no other way than by hissing. Unless your Federal Council is doing something vigorous in opposition to the disreputable literature of men like Lewisohn, Lawrence, Hecht, Hergesheimer and others, it is, in my view, missing its great chance to serve its Lord and Master. I have reason to believe that the work of these men is having a very evil effect on the youth of our country.

Sincerely yours,

Irving Bacheller

Report of the Federal Council Messengers
to the Northern Baptist Convention.

FILING DEPT.

MAR 12 1924

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SECRETARIES

March 20/24

Our Lord prays that we may all be one. Through the cooperative action of great church bodies the Federal Council of the Churches of Christ in America has given clear witness that we may be one in constructive effort. The Council stands as a servant of the churches that created a trusteeship they may at any time recall.

Born in 1908 and tested by its fruits it shows that unity is secured in working together, in sharing all tasks that are eminently for the commonwealth of Christianity and by carrying these to completion in the name and for the glory of our Lord and Master.

No constituent church has lost one thing dear to its people or been abridged of its liberty in the least particular. Each esteems others entitled to equal share in honor as in service and the least in numbers enjoys office and rank along with those who have more adherents. Questions are met with open frankness and with common desire to have them settled upon their merits.

We conserve energy in this united service, saving thousands of dollars to the churches through an office always open to their appeals and ready for their use in any great emergency. As members one of another all rejoice when any member prospers and the fellowship through these years becomes increasingly real, vital and Christlike.

So constituted, we may voice the appeal of all on major questions of importance and do for the Christian commonwealth what no one body would be able to do alone. The Council was already well established when the experiment of the Interchurch World Movement began and having gone steadily forward, heartened by the increased confidence of the churches, throughout the whole land, is stronger today than ever. The twelve years of united effort have seen great extensions of activity but they have come gradually in response to the requirements of the constituent bodies and in areas where isolated action would have fallen short. The Council is busy in no field where it has not been invited to enter and where its efforts do not unite workers of many denominations.

Through the Council, the churches themselves cooperate with definite goals in the lines of evangelism, education, interracial relations and international goodwill and in strengthening the Protestant bodies in Europe. On account of its largely increased responsibilities the research department has been made a separate department of the Council. In social service, in Christian citizenship, in support of law enforcement, in mercy and relief and in lifting chaplains in both arms of the government service to higher and more spiritual levels, the year has been notable above others.

In May will occur the anniversary initiated by the Council, of the first settlement in America of the Walloons (Belgian and French Huguenots) with local celebrations in New York, New Jersey, Pennsylvania, South Carolina and Florida. The government has already issued a special coin and may also put out a special stamp to emphasize this anniversary.

The Council's publicity service has secured more attention than usual for all Christian activities by the daily papers. The opposition of the Federal Council to the twelve hour day in industry, and its appeals for the world court and international cooperation, for child welfare legislation and against lynching have often been given large space in the newspapers. Patriotism is

seen to include the moral relations of the nations, the promotion of action as well as of ideas and ideals to prevent war, together with the creation of mutual confidence and cooperation if we would remove suspicion and racial antagonism.

One denomination took 65,000 and another 70,000 of a leaflet entitled, "Experiencing God", and over three hundred thousand leaflets have been sent out by the evangelistic commission. "The Fellowship of Prayer" is releasing power for ministers and churches while themes for the week of prayer and kindred prayer topics have not only been generally adopted but in hundreds of newspapers have been carried day by day. This spiritual commission has gathered the richest harvests of the year. The social service commission has brought together eighty industrial and community conferences in some of the largest cities and is enlisting all the churches in the three thousand jails and lockups of the country in the interest of a broader humanitarianism. The commission on race relations held a conference to which eighteen cities of six different states sent representatives and sixteen northern cities have been moved to similar action for the betterment of the negro populations. Friendly exchanges have been had with the British Free Churches and with the Churches of European centers so that naturally some have come to copy our Federal Council form of organization in France, Germany, Spain, Switzerland, and Czecho-Slovakia and this disposition is taking root in Australia, China, Japan and other lands.

At a great meeting in Columbus, Ohio, last December, the Executive Committee gave an entire morning to the discussion of the future program and policy of the Federal Council. It was especially fruitful in bringing out into clear light the democratic and representative nature of the Council and the purpose of its officers to make it a clearer voice of the constituent churches in all the great issues of the day.

In an old and honored record it is written, "There were giants in those days." True! and there are giants in these days. In December, at Atlanta, Ga., we are to hold our next great Council, completing four quadrennial sessions. During these years we have had giant leaders. Bishop Hendrix of the M. E. Church South, our own Dr. Shailer Mathews, Dr. Frank Mason North of the M. E. Church and that prince among American Christian statesmen of the Presbyterian Ch. U.S.A., Dr. Robert E. Speer, have been our chiefs, and they have been spared to us until today.

We have deepened the sense of our denominational responsibilities and that we do the best for the whole as we do in the strongest way the work that God gives us each to do. It is "with all the saints" that we apprehend truth, for the whole body is needed to know and to receive the whole Christ. Comprehension of all in the truth is not compromise of the truth: in the one is partisanship; in the other is peace. Fuller peace and fuller unity will come from the overflow of the faith and life we have in our Lord and Redeemer Jesus Christ.

The Council does not concern itself with doctrinal or ecclesiastical differences but rather contributes to show a balance sheet of true advance in the areas of life and work. There are real differences in these matters among our members but all the more genuine oneness appears, because in whatever field the Council enters, its efforts unify. The weakness of Protestantism is in its divisions and to be permanently divided in spirit and action is to be permanently defeated.

Every new age invites to new adventures of faith and upon some of these adventures isolated religious bodies hesitate to launch forth. How important

then to have a Council conserving the strength of the strongest denominations prepared to make the adventure for the common good. Let us pull to our utmost within the denominational traces but let us also recognize that others are working by our side with the same great purposes in view. In so far as the Christian forces of our land can work together and emphasize united service the great enterprises of the Kingdom of God will be advanced. There are more things in which we agree than things in which we differ. Viewed as to its Witness or as to its Work the Church of God is more at one than we seem to appreciate. The future is bright with the promises of God and never more clearly than today may we hear him saying to all His children:- "Go Forward."

Albert G. Lawson, Chairman,

Robert A. Ashworth, Secretary.

New York, March 22, 1924

Dear Fellow Messenger:

Please read carefully and promptly this suggested report and return with your amendments or corrections to me, addressed Hotel Bristol, West 48th St., N.Y. City, as soon as possible, and oblige,

Yours fraternally,

Albert G. Lawson

For Immediate Release

Federal Council of Churches
of Christ in America
105 E. 22nd St., New York, N. Y.

FILING DEPT.

APR 21 1924

SECRETARIES

Address at Mass Meeting of Women's Church Committee
Town Hall, April 1, 1924
By Rev. Ernest Lyman Mills.

We have just listened to a perfectly splendid Christian sermon from our Christian soldier. Major General O'Ryan, that sermon of yours has been broadcasted, and with your permission I shall have it printed and scattered far and wide throughout America, for it is the message that the Christian people leave to him. Recently, in crossing to France, a gentleman who sat at my table felt called upon very often to remonstrate with me concerning the task upon which I was engaged. He asked me in what way I justified making my appeal for German children. And then I quoted the text which has been quoted here. I said, "Christianity is the one thing that the world needs today." He amazed me by what he said, for he turned to me and made this remark, "But the world is not ready for Christianity." As though we had to have some particular form of religion come in and prepare the way before Christ could make his message felt in the world. On my way back I ran across a colored Methodist Bishop, a splendid, great-big-hearted fellow, and he was consoling me upon my task. I had admitted that there was a measure of unpopularity in it, that there were some difficulties and some stupidities with which we had to contend but he looked at me and gave me the message for you to-night. "Brother Mills, in order to get that message across to the American people, you will have to take very high ground; Sir, very high ground." I said, "I will go mountain climbing with you; brother, and we will climb towards the peak of the Mount of the Transfiguration and the Mount of the Beatitude, and Golgotha, and we will hear the word of Christ." And we have taken high ground tonight, the General has taken very high ground, very much higher ground, I am sorry to say, than some of my brother clergymen have taken; but which I believe they are going to take in days to come.

But they are not our enemies. I somehow want to change that text. I was in the Reichstag the day the American peace treaty was signed and accepted by Germany. I heard no remonstrances against it. We are legally and in every international sense of the word at friendship and at peace with Germany and the little folks for whom we are appealing tonight, are, in the very best sense of the word, the truest friends, and we are their friends, and so I would like to change that text a little bit and give it this super meaning. If you are going to feed your enemies, surely these who are now our friends and these children of our friends much more deserve to be fed. The one thing I think that the American people stumble over is the condition "If", and they halt there at that word "If", and it stumbles them. It is the barbed wire, and they get entangled by it. I myself have absolutely no doubt in my own heart to-night. I have talked with many American officials in Europe, with cabinet members here in our own country, and I have yet to find an American official who would deny it, and I have not found one but who would confirm that there was great and disastrous suffering in Germany. The American Congress does not doubt it.

The Quakers do not doubt it. And if I needed any strong support for any venture and I found a Quaker standing by as the Quakers are standing by in Germany, I would not hesitate to ally myself with that particular group and say let us go and follow the Quakers, and in God's name I believe we will find the Quakers doing God's task and we will be satisfied with following them.

I do not myself, after four and a half years of experience in Europe question the great need of Germany. It has been my task to labor in Europe with three of the missions of the Methodist Episcopal Church, the head of one of which is upon our platform tonight, Bishop Nuelsen of the Central Area, and I have traveled all through Europe many times during these four and a half years, into Russia, North Africa, Scandanavia, crossing and recrossing the boundaries of Germany. After four years and a half of that sort of thing, I stand before you here tonight and say I have not the slightest compunction of conscience whatsoever in urging upon the American Public a spirit of generosity towards the suffering German people. After the trips through Germany I have come back to our beautiful little sunlit Switzerland in Geneva, where I lived, with the feeling that I have come out from under a cloud. The German people suffer the defeat, they feel it keenly. I do not know what American people mean when they say that German people do not realize their defeat. I have heard them say over and over again, "We are a defeated nation." It has been my privilege to associate with university professors and preachers of the Gospel and go into the homes of German people and associate with the business men and I learned to know the common ordinary folks of Germany, and I have listened to them as they have told of the condition of their country, of their own sorrow and of their own distress, and I have come back to Geneva many times saying to my dear one, "I feel as though I were positively ill," having come out of the cloud of psychological oppression of these journeys through Germany. Last July I came down through Scandanavia to visit our Methodist conference in Switzerland and when I came off the train they told me of Bishop Nicholson, that he had preached in the largest hall before at least 3,000 to 5,000 people depending upon who told the story.

But the largest hall in town had been packed to hear our Methodist Bishop. I heard Dr. Melie, of the Theological Seminary, deliver an address. The church was packed. I had difficulty in getting into it. Dr. Melie took his text from the last chapter of the Lamentations of Jeremiah and I have never heard a sermon calling a people to repentance more strong than Dr. Melie's sermon in which he called the German people to repentance. After the sermon, I said, "Had I been in your place and privileged to speak, to speak freely, I could not have used stronger language to your German people than you yourself have used this afternoon.

I went out into the streets - the Bishop will bear me out - and I looked into the faces of the people. I had been there shortly after the close of the war, and again four years after that, and I remarked the thin and weak condition of the young people 16, 18, and 20 years of age. Then, I thought it was possibly due to the fact that many of them were minors. But it was not that.

Later on, in October, I had occasion to go back to Zuickau, and to visit in one of our homes, where a family which had plenty lived, and one of the children was coming back to Geneva with us, to learn French and English in our home. They were one of the better families, and as we came into Switzerland, this young girl said to me, "This must be Christmas here." We were walking about the town of Zurich, and she would stop and stand in front of the shop windows. What sort of shop windows? Fashion shops? No. Just to see her looking into windows of sausage shops was more of a revelation to me than

anything. When we would sit down to our meals, our modest meals, she would say, "I wish the folks at home had these things, this meat and these things at home."

Then she began to get letters from home. Mind you, it was one of the better conditioned homes. She would weep by the twenty minutes and half hour and Mrs. Mills would have to console her, because they were telling her things about how matters were going in Zuickau. She is here in America now, working to earn money to help get her brother through the University in Zurich.

Later, I was going to Riga, going through Germany, and I stopped near the Eisenbahnhoff, and I was standing there and I saw the people standing looking into the shop windows. They were standing there muttering, "Milliarden, milliarden," talking about food and money. That is all you could get.

I saw a little chap looking into a bakeshop window, and I reached into my pocket and pulled out a roll of bills, perhaps twenty or thirty milliards - a milliard is one thousand millions - and gave some bills to the little fellow and he went into a shop and came out with an armful of food and ran over and handed it to me. I said, "This is for you." The little fellow just beat it down the street, just as fast as he could. I said, "There is one little German family going to have a feed today."

I went to Essen. I telegraphed to the Methodist preacher there, and invited him to take dinner with me at the little American Hotel. I took the precaution of wiring to order my dinner in advance. As we sat there at dinner, a pork chop, and just ordinary things, I glanced at the bill of fare, and saw what we would have to pay. After dinner, I handed the waiter more than enough to cover that preacher's salary for all the month that I was there. I went into the shops and asked what wages were, and I asked prices of things. I looked at the price of ordinary foods. I said to myself, "How can these people live, how can these people possibly exist under the circumstances?"

Then I came back home and I sat down and I said, "We must let the American people know." The denomination to which I belong has a sufficiency of red tape in some matters. It is very difficult to get an appeal across without having to go through certain official channels. I said, "I will write my story." Then I received a cablegram from the Federal Council to come over and help with the German relief. My heart was happy. My heart was thrilled. I said, "Now the American people will be made to understand." I said, "I have a chance to go over and tell the story." Inside of thirty hours, I was on my way into the Ruhr, and I found that the people of Zurich and other Swiss cities were raising money to open soup kitchens in the nearby German cities.

I was at Stuttgart. I visited a soup kitchen maintained by the Swiss people of Zurich. They are supported by the Government; they are supported by the labor unions. They are supported by the church public of Switzerland. I said, "If people living so close to Germany see the need even in their time of distress," for Switzerland has suffered during the war, financially and in business matters. "if they see the need, why should not the Americans see it?" I found that Austria was doing the same thing. I found the Russian professors were helping the German professors. Holland, and Denmark, and Norway and Sweden were helping. I have gone through the stations of Germany many times and seen a long train coming into the station filled with children who

spent months up in Norway and Sweden, months in the summer-time, hundreds of thousands of them who have been there in the summer-time. These nations see the need of Germany, and to my utter astonishment, Major General O'Ryan, I saw in the London Times an all British appeal, signed by church leaders, signed by statesmen, signed by the present Prime Minister of England, appealing to the British people, even though they are in distress, having one million, five hundred thousand unemployed men to help a needier people, namely the Germans.

I said, "Surely, that is enough." Then I went on into the Ruhr, and this is what I found. When I came to a city like Dusseldorf, I found literally thousands of unemployed men in the streets, standing on the street corners. In some places, there were so many that it was exceedingly difficult to drive an automobile through the streets. Thousands and thousands of unemployed men were in the streets of Dusseldorf. The windows were all barricaded, the food shops and clothing stores, because they feared outbreaks. It had occurred. You did not see much of it in the American papers, but the Swiss papers were full of it.

As I walked down the streets, I said to myself, "I do not know what I would do if my children were hungry and cold. I do not know what I would do if I were standing in front of a plate glass window with food and clothing behind it." It was well that the windows were barricaded.

On the way down to the station, I asked a young gentleman if he would carry my grips. And I said to him on the way, "Wouldn't you like to take dinner with us this afternoon?" We had a very ordinary meal. And he took out his handkerchief and laid it down and spread it out, and then he reached over and took the chop that he had taken one or two mouthfuls of and wrapped it up in his handkerchief. And I said, "Wait a minute, as I had not been wanting to eat much of my chop, and I moved mine off on the napkin, and my friend said, "I am not hungry either," and he did the same, and we reached over and took the bread and wrapped it up and put it in his pocket. And then, in the same good American fashion I took out my pocket-book again and I guess it was something like five or ten billions that I gave him, and I said, "Now, go home, and have one good meal at home with the children." And there are thousands of men walking the streets in just that condition.

This was in December. When I came to Essen I took particular pains to visit the city physician and hear his story of the needs of the children. I went out on the streets and saw the children going to the schools, and I went into the schools unannounced and I would ask groups of children, eight to ten years of age, "How many of you had milk this morning?" and in all of those groups there would be scarcely a hand lifted, for the little children of Germany under fourteen years of age and over two years of age very seldom were having milk in those days. They were having black-bread and coffee in the morning and soup at noon and black-bread and coffee again at night. And it was no wonder as I listened to the city physician and heard Dr. Emerson give his very clear address, it was no amazement to me at all that they brought the story of increasing tuberculosis and rickets and scrofula. You could look into the faces of those little children and see that they were suffering from hunger. It was not difficult at all for a man who had eyes to see and understand. I had been all through the hospitals of Berlin and Vienna and Petrograd and Moscow. You cannot say that I would be mistaken when I faced these conditions of hunger, for I know what hunger is. I know what rickets and tuberculosis and scrofula are in children. And as I looked through the great group of German children, I am not at all amazed that Dr. Emerson brings back the report that there is a perfectly appalling crisis of tuberculosis among the school children of Germany.

Then they told us of the two million unemployed in the Ruhr, and more than two million outside the Ruhr. That was in December. The conditions have somewhat changed since then, of course, but they were at that time giving doles and they are still giving doles to the unemployed, absolutely inadequate to meet the situation.

Now then; I went on to Berlin after leaving the Ruhr, but before I left -- let me tell you this. I took pains to call upon the church people. If you want to find out the conditions of a town, there are some people you want to go to, and you must never neglect to go to the preachers of the Gospel in a town, for they are the ones who are close to the human side of the town, and they know the need and the distress. I visited one of the preachers of Essen. He did not know I was there and did not know who I was until I introduced myself. I had heard him preach. He was superintendent of a number of the State churches there, in that region, a man of prominence in church life of that community, and had a splendid church of his own. I went to his parsonage, a beautiful parsonage, but in that beautiful parsonage, only one room was heated because he only had coal enough to heat one room. And I found that his salary was something around seven hundred dollars a year with high prices and everything of that sort. He asked us to dinner and I said, "Yes, on one condition, absolutely, on this one condition, that you will give us the same dinner that you would have if we were not there." And we went and we had pea soup and bread for dinner. I said to myself, "If this is all that they can do for a guest, what must the conditions be throughout the general rank and file of the German people?"

I went on to Berlin, and there I met a great body of church men and of state officials, and representatives of the school board, as we would say here in America, men who had great orphanages and old people's homes under their care. We met in their Great Central Building. You know the proud Prussian spirit; it has been referred to here to-night. It does not lend itself to beggary. The German people are not beggars. They try to put their best foot forward. You see the little school children on the streets and their shoes are polished and their clothes brushed. They have a self-respecting attitude, they are the sort of people that you would believe if you helped, your help would avail. I looked at that crowd of men and I wondered what they would say, knowing their self-respect and knowing their dignity, and they stood there and told me of the desperate situation of their church institutions, of their hospitals, and of their schools, and of their orphanages. I had visited some of the orphanages and I knew from what they had said that many of them had been closed. I found at Essen, to which I have just referred, a beautiful orphanage building that had been turned over into an office building because they did not have the money to run it and hospitals that were from one third to one half empty because they did not have the money to run them. And these men, proud-spirited, stood there and urged me to tell the American people that the church life of Germany needed the support and the help of the church life of America. And that splendid university professor, Dr. Richter, of the University of Berlin, one of the greatest authorities on Christian missions, was the last speaker, and he spoke in English, with tears streaming down his face as he urged me to tell the church of America that the great mission work of the German church and people and philanthropies were in extremities in this hour of distress when their money had lost its value. I knew all of that. And I bring you that message to-night.

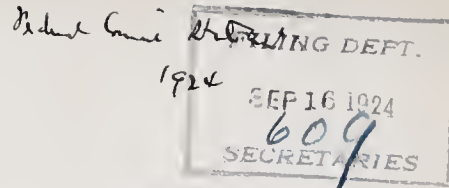
There are some other things we should speak of to-night. The fall of the German mark meant the wiping away of the fortunes of people who were

dependent upon their little incomes to carry them through life. They could live modestly on the income from 100,000 marks. But what are 100,000 marks today? Even a blind beggar on the streets, if you offered it to him, would throw it out of his hand. He would scarcely look at a million marks. A hundred thousand marks means nothing today. And that means that that class of people, the professional classes, lawyers, and doctors and middle-class folks are on the verge to-day of extreme distress. And if I could make my appeal stronger to-night I would make it for the children, by all means. Their appeal has been made and eloquently made. I would make my appeal for the middle-class of Germany, for these dear old people, who were able to live on their incomes but now must themselves be objects of charity, and they were the people, that middle-class were the people who supported the churches. And I would like to put my message out to the great Christian church of America to forget all of the animosities that stirred us and the psychology of the War, which carried us through our battle. Forget it all, and in the name of the Master, come to the support of the church life of Germany, Catholic, Jew and Protestant church life alike, and help them, in the time of their distress, to minister to their own people.

I am very glad I met that colored preacher, coming back to America, for he gave me great hope. He said, "Make your appeal on very high ground." And so I make it to-night on the very high ground of Americanism. Americans are known the world over for their love of little children. I was in a French theatre, seeing a play, "The Americans Among Us." Now the Americans among the French were rather amusing, sometimes, to the French, and the play was just a little take-off on some of our eccentricities, of which we have a great many, particularly when we are traveling in foreign parts, and then we have them perhaps a little more accentuated. And there was one scene which just simply captured that French audience. The American soldier had bought this old fine French mansion and altered it in the American fashion. It was the altering there that disturbed the French people. Europeans, when they get a place, like to keep it as it is and not keep fixing it over as we do. This American soldier came into the parlor, and there was a little child playing on the floor. And he came in and lifted up that little child and began tossing it up in the air, and that French audience burst into applause, because that was the way the American soldier treated the little children of France. They know we love little children. And so I make my appeal to-night and I make it on the ordinary American ground that we are lovers of little children. We do not dare linger in these days of distress and in these days of uncertainty, we do not dare linger as Christian people down in the low-lands of political hatred and intrigue. We must get above political differences. We cannot linger very long upon the plane of economics. We cannot argue very much because there are so many uncertainties there. We are waiting for reports and we do not know. We must not linger on political or economic grounds, but we must go up to the mount, close to the mount of the Man of Galilee, who said, "Let the little children come." I wonder what He would say if He were here to-night and if you were watching Him, and we were in Germany instead of here, and little hungry children, school children were coming into His presence, I wonder what He would say. I think He would say, "Let the little ones come for I have got American money which has bought good milk, let the little ones come, for I have American food which has been bought by American money, I have generous gifts of the great-hearted people of America; let the little children come unto Me, forbid them not, for of such is the Kingdom of Heaven", and for these we take very high ground tonight, and in the name of our matchless Master of Galilee, we say, "We shall give our gifts to these who were once but are no longer our enemies, and are now our friends."

Handwritten: 1924

TENTATIVE DRAFT
STRICTLY CONFIDENTIAL



To the Churches of Christ in Japan:

Beloved Brethren:

We wish to let you know how much you have been in our thoughts and prayers during recent months and how sincere is our sympathy for you at the present time of mutual misunderstanding and irritation between your people and ours.

We earnestly desire that you may know something of our own deep distress and disappointment because of the ill-considered action of our Congress in regard to the regulation of immigration from Japan.

But we also wish to let you know that our Christian fellowship stands above all questions of race and color. We feel strongly that whatever may be the procedure of politicians and however difficult political questions and relations may be, Christians of different lands must not allow them to interfere with their fellowship or prevent their cooperation for the full establishment of the Kingdom of God in all the relations of human life.

Immediately on the introduction of the general (Johnson) immigration bill early in February, the Administrative Committee of the Federal Council passed strong resolutions opposing the objectionable section. Copies of that action were sent to every member of Congress, to the Department of State, to President Coolidge, and also to about 700 religious weeklies and some 2000 daily papers.

At the same time similar action was taken by the National Committee on American Japanese Relations (composed very largely of our church members), and sent to Congress, the Department of State, the President and the entire daily press of our land. These resolutions of the churches and of the National Committee on American Japanese Relations were widely published and favorably commented on by many editorials.

The Committee of Reference and Counsel of the Foreign Mission Boards of North America, practically all of the societies having missions in Japan and many hundreds of individual church leaders also sent letters of protest in regard to the pending bill to Albert Johnson and to Senator Colt.

At the time of the Hearings on the bill given by the Senate Committee on Immigration, representatives of the Federal Council, of the Foreign Mission Boards and of the American Missionaries in Japan attended and stated their views clearly and at some length. Many letters and telegrams of protest went to Washington from Christian groups and individuals on the Pacific Coast. The annual national meetings of several denominations held in May passed ringing resolutions condemning the action of Congress. Until April 10, when Ambassador Hanihara's letter to Secretary Hughes, stating officially for the first time the nature of the Gentlemen's Agreement was given to the public, it was the thought of all that the Senate at least would reject the objectionable features of the bill.

From the time of our first action in February until the bill was finally signed by President Coolidge, our attitude was unchanged and was repeatedly stated in one form or another as the discussion passed on from stage to stage. Four different communications on the subject were sent to Congress by the Federal Council, and three by the National Committee on American Japanese Relations.

As a result of the pressure of public opinion, the original bill was changed so as to admit to the United States all Japanese who were entitled to enter under the existing treaty. The proposal of the Senate to have the law as affecting Japanese take effect immediately on its passage was also changed under pressure of public opinion so that it goes into effect on July 1, when the law becomes effective for all immigration.

We deeply deplore the action of Congress for we feel that it has been taken under misapprehensions and failure to understand all that was involved and that the same practical results might have been secured in ways that were courteous and friendly.

At the same time we wish to assure you that in taking its action Congress had not the slightest desire to humiliate or insult Japan. It is no doubt difficult for you to understand how that action could have had any other purpose. Yet we assure you that our statement is based on very full acquaintance with the facts. We beg of you to believe what we say.

We also hope you will not forget that President Coolidge and Secretary Hughes expressed their thought and desire in the matter frankly and strongly. Their friendly attitude and also that of Ambassador Woods was unmistakable. The President did not feel justified in vetoing the bill because it contained so many urgently needed provisions for dealing comprehensively with European immigration.

A full explanation of what has happened would be much too long for this letter but we may briefly mention the following considerations that had great influence with Congress.

1. Congress was preparing a very much needed general immigration law. The entire nation was practically agreed that a new immigration policy was needed, drastically reducing immigration from every country.

2. The primary purpose of this immigration law is to stop, if possible, the permanent development in our population of nationalistic and race groups. America urgently needs to develop a unified and homogeneous people.

3. The Constitution of the United States provides that all matters of immigration shall be controlled by Congress. The regulation of immigration from Japan by a Gentleman's Agreement between our Department of State and the Japan Government, an Agreement administered by the latter, contravenes this provision of our Constitution.

4. The Constitution also provides that all treaties shall receive the sanction of the Senate before becoming effective. The United States is utterly and irrevocably opposed to secret or confidential international arrangements. They are regarded as one of the primary causes of international suspicion, intrigue, illwill and war. The Gentlemen's Agreement was, in effect, a secret arrangement.

5. Under the Gentlemen's Agreement, between 1908 and 1923 there was a net increase by immigration of 38,833 Japanese females in the United States. As a result between ten and eleven thousand children of the Japanese race are being born here annually. These figures are not large, but they mean a permanent Japanese population in the United States, which will steadily increase through the decades ahead. Whether or not these Japanese can be really and fully assimilated and incorporated into American life is to many a matter of serious concern.

6. Other factors, political, partisan and personal, more or less open to criticism from the standpoint of our Christian ideals, also entered into the situation.

We wish, however, to emphasize the following points:

First: America's friendship and goodwill for Japan have not changed in the least from the attitude expressed last September when the earthquake and fire brought you such disaster and suffering.

Second: The recent action by Congress was not due to desire to humiliate or hurt the feelings of Japan. Few if any appreciated how it would hurt. Even yet many do not understand why it hurt. The action was due primarily to domestic considerations and secondarily to misinformation, and misunderstanding propagated by a small but noisy group of agitators and to political forces coming into play at the beginning of a great campaign just before a general election.

Third: The action of Congress is not to be regarded as implying that the Japanese are looked upon as an inferior race. The fact is that the more our people know Japan the more they are impressed with the nature and quality of her people. The many remarkable achievements during recent decades of Japan as a nation and of many of her individual citizens, have dispelled that mistaken idea which was more or less prevalent twenty years ago, but which now is to be found chiefly among the uneducated and crassly prejudiced.

Fourth: The forces in America making for international righteousness, justice and friendship eagerly desire that courtesy, mutual consideration and effective cooperation for permanent peace between America and Japan may prevail. These forces are awaking to the dangerous possibilities ahead of our nations and to the need of positive constructive policies securing justice, goodwill and peace.

Fifth: We desire to assure you that the staff of the Federal Council is committed to a campaign of international education among our people both without and within our churches. Notwithstanding the action of Congress we have not lost faith in the American people. Our confidence in the ultimate triumph of our Christian ideals forbids that we lose heart. Recent developments but challenge us to more faithful and persistent efforts to make those ideals real.

The undersigned were specially designated by the Administrative Committee of the Federal Council and its Commission on International Justice and Goodwill to write this letter in order to express, on behalf of these bodies, of the Foreign Mission Boards having work in Japan, and of millions of American Christians, their warm Christian greetings to the Churches of Christ in Japan and through them to the large body of their Christian brothers and sisters in that land.

Let us earnestly strive to overthrow misunderstandings. Let us dedicate ourselves to the promotion of brotherhood and goodwill. Let us insist that honor must be preserved and peace maintained. Let us steadily declare that above all races stands our common humanity. And let us not lose faith that in the end justice and righteousness shall prevail between all races and nations. In this faith let us steadily press forward in hope and confidence.

We earnestly pray to the Heavenly Father of all men and all peoples that He may guide us all to know His Will better and to practice it more effectively.

Faithfully and sincerely yours,

Federal Council of the Churches
of Christ in America
105 East 22nd Street
New York City

John H. ...
...
...

For immediate release

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OCT 23 1924
SECRETARIES

Oct. 1924

OCT 9 - 1924

THE RESPONSIBILITY OF THE CHURCH TOWARD THE PROBLEM OF CRIME

Mr. Speer

By Rev. Carl H. Barnett, Associate Secretary
Federal Council's Commission on the Church and Social Service

According to the Federal Census of 1922 there were 163,889 persons confined in our penal and reformatory institutions. An eminent authority on crime estimates that a half million people are placed behind prison bars in the United States in the course of a single year. The cost of prevention, detection, prosecution and punishment of crime is not less than one billion dollars annually. It is also possible to approximate the economic loss which this enforced separation from productive enterprise represents. The Board of Public Welfare of the State of Indiana, for example, has figured out that in that state, in the sixteen years during which the Indeterminate Sentence and Parole law has been in operation, the total earnings of the 3,451 men and women whose sentences were suspended amounts to \$6,143,197.85, or a little more than \$1,780. for each individual. From these figures it is possible to arrive at a close estimate of the losses suffered by imprisonment.

We are able to approximate these financial losses but no one can compute the burden on the families affected, who are often deprived of the breadwinner and are borne down by the shame and disgrace of it all. Possibly a million and a half of our people are thus affected. It does not require much imagination to visualize the dire effects on the moral life of the nation, resulting from this vast stream of delinquency pouring its contagion into the social organism.

If the people of this country realized the situation and the fearful danger which exists, they would unite their energies for its control and abatement. They would take all penal institutions out of politics and put them under the control of scientifically trained men and women. They would make every place of penal servitude a reform institution. Every possible person would be kept out of jail and those who are committed would as a rule come out stronger morally, intellectually and physically. Churches, schools, Christian and Hebrew associations, Boy Scouts and like agencies would organize to strike at delinquency at its source through club organizations of adolescent boys and girls.

The one great word for the prisoner is Redemption, and that is a word of Religion. Prisoners can be stopped in their career of evil. The churches must unite their teaching to substitute the idea of redemption for retribution in dealing with delinquents. Loss of liberty is not only necessary for the protection of society but is a part of the redemptive process. The time will come, when the first reaction of a church, or of a community, or of a state, towards those who go wrong will be, how can they be saved. Especially should the churches receive back into their redeeming fellowships, prisoners who have been paroled and come back with the intention of making a new start in life.

The churches of the country are asked by the American Prison Association to set aside one Sunday each year for the consideration of the responsibilities

of the Church to the men, women and youths in our prisons. The observance of Prison Sunday, which is set this year for October 26, began on February 26, 1884 when ministers of New York State, representing all denominations, convened at the call of the New York Prison Association in Grace Church, New York City and passed the following resolution:

"Resolved, that we hereby recommend each of the churches throughout the state, upon one Sunday in the year, to consider the relation of Christian people to the reformation of criminals."

The American Prison Association later followed in a similar request to the churches of the nation.

The Federal Council of the Churches suggests that on Prison Sunday, Oct. 26, pastors inform their congregations about crime and the prisoner in the United States and urge the universal adoption of the redemptive principle in the treatment of delinquency. In case a pastor does not think it advisable to use the entire sermon period he may devote a part of the time, morning or evening, and use the calendar distributed in the pews, or the church paper, or provide for a discussion of the question before societies of the church.

All requests for information on the subject will receive prompt attention from The American Prison Association, 135 E. 15 St., New York, N. Y.

My...

Federal Council of the Churches
of Christ in America
105 East 22nd Street, New York, N.Y.

For release August 21, 1924

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JAPAN WONDERS WHAT AMERICA MEANS
By Rev. William Axling

(An address delivered on August 21 by a missionary of twenty-three years' experience in Japan, at the Institute on International Relations from the Christian Viewpoint held by the Federal Council of Churches at Chautauqua, N.Y.)

Japan's reaction to America's exclusion move is not so much resentment as it is the dire disappointment and poignant grief that a friend feels when a friend has failed to play fair. Discrimination against her on racial grounds goes like steel to her soul. Moreover, there echoes and re-echoes a hope that refuses to die, that America will yet sense the serious situation created by this legislation and right the wrong which she has committed against a friend of seventy years.

And Japan is not thinking of herself alone. She is looking out and considering the whole future of the Pacific. Her vision is scanning the future relationship of the Occident and the Orient and the White and Yellow races.

Japan is wondering whether brotherhood is going to be broadcast across this world of ours, or whether race shall stand against race and color against color. She is wondering whether Christ or color is going to rule in regulating international relations.

This legislation has in tragic fashion put Christianity on trial in Japan. The racial discrimination in that legislation has caused multitudes of Japanese to question the right of the Christian faith to pose as a world religion, and to doubt the sincerity of Christian brotherhood. It has raised in the minds of many, great question marks against such central Christian truths as a divine Fatherhood, a world brotherhood, justice, fair play and good will toward men of every race. It has struck the Christian Movement in the Japanese Empire a staggering blow, and plunged the evangels of the Gospel into a dark Gethsemane.

There are eddies in the stream of history which become great onrushing tides and change the whole course of the world's life. In a manner which in the years yet unborn may prove calamitous this legislation is causing thoughtful men and women all over Japan and all up and down the Orient to wonder if the hour has struck when the Yellow race must organize itself under a Yellow flag and fight for its place in the sun. Deep down in their hearts they are asking if this is the White man's challenge.

Through this Exclusion Act the Liberal Movement in Japan has suffered a stunning setback. This movement, which stands for the ideals of democracy, the rights of the people in domestic politics, against militarism and for peace and brotherhood in world relations, had gathered such momentum that it was a mighty factor in setting the ideals, moulding the thought and determining the direction of the nation's life. It looked largely to America for its ideals and for inspiration. Through this legislation America has discredited and disheartened the leaders of this movement, handicapped their progress and

Facing The Future

Abraham Lincoln, with the vision of a seer and the voice of a prophet, in one of America's high hours, declared that "Nothing is settled until it is settled right." Is America's immigration policy with Japan settled right? Is exclusion the last word to be spoken on this perplexing problem? Are we satisfied to leave American-Japanese relations in the present troubled and tangled state?

There are, one has reason to believe, millions of Americans who demand a genuine rectification of the situation. The main principles are not difficult to outline. They involve two steps:

First: the inclusion of Japan in the general quota law. Even if the quotas for all nations were trebled, the number of admissible Japanese would still be negligible. On the present percentage basis only 146 could be admitted annually.

Second: amendment by Congress of the law of naturalization, so as to grant privileges of naturalization to all who personally qualify, regardless of race. With the strict limitation of immigration the number who could become citizens would also be negligible. By these two measures those elements of our laws which discriminate between races would be removed and the gaping wound which America has inflicted in Japan's heart would be healed.

The next move belongs to the American people. Congress is their servant, not their sovereign. If its action on this momentous issue does not represent the heart, the highest ideals and the genius of the nation let the people say so. Let Congress receive a clear, compelling mandate from its constituency to rescind this action. Raise your individual voice in protest. Communicate with the Congressman from your local district. Influence groups and organizations with which you are connected to do the same. Let there be such a concert of action on the part of the sovereign people of this land that its legislative body shall not fail to see the issue from a truer and higher angle and shall hasten to right this grievous wrong.

John M. Moore

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(INCORPORATED)

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JAN 7 1924

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church
in North America
Churches of God in N. A.
(General Eldership)
Congregational Churches

Disciples of Christ
Friends
Evangelical Church
Evangelical Synod of N. A.
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Commission on
Christian Unity and Department of Chris-
tian Social Service

Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church
(Consultative Body)

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

Telephone: Gramercy 3475

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JAN 7 1924

Dr. White

January 5, 1924

Y. E. 1/7/24

Rev. Stanley White,
New York, N. Y.

Dear Mr. White:

You are invited to be our guest at a special luncheon to be held at the Yale Club, Vanderbilt Avenue and 44th Street, on Friday, January 11th, at 12:30 o'clock, to consider with us what steps should be taken by the churches to help provide relief for the suffering in Germany - especially the children.

The statements concerning the conditions in Germany are so conflicting that we all feel the need of learning what are the facts. The speakers at this luncheon will include men who have had first-hand contact with the situation in Germany during the last few months. Among them will be Dr. Ernest Lyman Mills of Geneva, Switzerland, who has spent the last four and a half years in Central Europe as the representative of the Methodist Episcopal Church and who after a tour through Germany last month, has been called to this country by the Federal Council to help interpret the present situation to the churches of this country.

Rev. Harry Emerson Fosdick will speak about the situation as it appears to an American Pastor.

Please reply upon the enclosed postcard whether we may expect you to be present.

Very sincerely yours,

Robert E. Speer

President

John M. Moore

Chairman of Administrative Committee

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Paris, August 21, 1924.

SECRETARIES

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My dear Friend:

The American Fellowship group, under the auspices of the Fellowship for a Christian Social Order, is just concluding two months of study in Europe. The party consists of approximately 100 men and women from all parts of the United States. Among the persons who have been with the group for all or part of the trip are the following: Sherwood Eddy; President Maurer, of Beloit College; President Rall, of Northwestern College; Judge Florence E. Allen, of the Supreme Court of Ohio; Chas. Clayton Morrison, Editor of the Christian Century; Nevin Sayre, Editor of The World To-morrow; Ernest F. Tittle, of Evanston; Reinhold Niebuhr, of Detroit; Professor Norman B. Nash, of Harvard Theological Seminary; Professor Harry F. Ward, of Union Theological Seminary; Professor J. E. Kirkpatrick, University of Michigan; Miss Anne Guthrie, of the Chicago Y.W.C.A.; Ben M. Cherrington of Denver; Professor Niles Carpenter, of Harvard University; Dr. M. H. Marvin, of Seattle.

During the two months we have visited London, Berlin, Geneva and Paris. In each of these places we have had the opportunity of meeting many outstanding leaders and have had presented very diverse points of view concerning international and economic problems. Among the men and women who have addressed us in London are the following: Seven members of the Cabinet, J. R. Clynes, Lord Haldane, J. H. Thomas, G. B. Trevelyan, John Wheatley, Wm. Adamson and Arthur Greenwood; Professor H. J. Laski, Professor J. A. Hobson, Editor J. L. Garvin, Studdert Kennedy, W. E. Orchard, Lord Robert Cecil, Lord Eustace Percy, Graham Wallas, Robert Smillie, Lord and Lady Astor, Philip Kerr, Norman Angell, George Lansbury, W. L. Hitchens, Sydney Pascall. In Berlin we met members of the various parties, including the Junkers and the Socialists. Among the men who spoke before our group were former Chancellor Michaelis, Secretary of Labor Brauns, Count Harry Kessler, Professor Schuecking, Dr. Quitte, head of the German Peace Societies, Professor Adolf Deissman, Professor Julius Richter, Pastor LaSeur, and a brilliant Swiss scholar, Dr. A. Wolfers, who is coming to America in October for four months.

In Geneva we were addressed by various members of the Secretariat of the League of Nations, including Professor Manley O. Hudson of Harvard University. In Paris we have been addressed by Count Fleury of the Foreign Office; Stephane Lasauune, Editor of the Le Matin; M. Justin Goddard, Minister of Labor; M. Georges Selles, of the Ministry of Labor; M. de Peyster; Professor Nogaro, of the University of Paris and a member of the Chamber of Deputies; M. L. Johaux, General Secretary of the General Confederation of Labor; Dr. Andre Monod, Secretary of the Protestant Federation of Churches of France; M. Paul Fuzier, State Council of France.

Several members of our party also attended the International Conference of the Fellowship of Reconciliation held at Bad Boll in Southern Germany, where there were delegates from a score of countries, and where we met such outstanding leaders as Walter Ayles, member of the British House

of Commons, who was in seven prisons as a conscientious objector during the war; Sigmund Scultze, formerly pastor to the Kaiser, an outstanding figure in the religious and social life of Germany, and who was court-martialed several times during the war; Dr. Ragas, a distinguished editor from Switzerland.

We have had so many different speakers and have listened to such conflicting interpretations of current events that it is exceedingly difficult to formulate any definite conclusions concerning the trend of events over here. We have heard extreme reactionaries, extreme radicals and all shades of thought in between. Out of it all, the following points seem worthy of emphasis.

1. On the whole conditions are very much better than was the case a year ago. The adoption of the Dawes plan has had a very wholesome influence upon international relations. The currencies of Germany and of France are on a stable basis for the time being. One has only to remember his experiences in Berlin a year ago, when the currency would lose half of its value in a few hours, to realize how great an improvement there is in the present situation. The economic conditions in several countries have improved during the year. There has been an improvement in the relations between England and France since the downfall of Poincare. Ramsay MacDonald and M. Herriot have made a real contribution to the peace of Europe. There has been a general reduction of armaments during the year and there are now 400,000 less men under arms in Europe than in 1913. The influence of the League of Nations has increased during the year.

2. The economic struggle between the classes in Europe is far more intense and bitter than in the United States. Even before the war the standard of life in the countries of Europe was very much lower than in America. The enormous destruction of the war has placed an incalculably heavy burden upon the masses of the people. At the same time a relatively small number of people have grown rich out of the war and the chaos which followed. These profiteers from the various countries throng the pleasure resorts and spend their time in riotous living. It is this class of profiteers which is most visible to American tourists, with the result that many of these tourists are returning home with a wrong impression of the real economic situation over here. It is perfectly true that in no country in the world have the war profiteers been adequately curbed, but in the aggregate this class represents only a small fraction of the population. The tragic fact is that scores of millions of people in Europe are living in dire poverty and many millions more are only a few weeks removed from actual want.

In England approximately one-third of the population are either below the poverty line or very little above it. More than a million workers are still being supported by the Government unemployment dole. The huge debt caused by the war places an enormous burden upon the tax-payers of England. Fully one-third of the total national income is claimed by the various tax-collectors; that is to say, the average citizen works eight months out of the year for himself and four months for the community. In Germany the economic situation is very bad indeed. Germany financed the

war by taxation and internal loans. Due to inflation the mark became worthless. This means that the Government bonds held by the people are of no value. The real fact is that the German people have already paid in full for Germany's war costs of 35 billion dollars. The significance of this fact is better realized when one remembers that France has thus far been unable even to pay interest upon her debt to the United States, and that Great Britain has been granted 60 years in which to repay our loan of four billion dollars. Upon Germany has been placed the added burden of a heavy indemnity. Unemployment is now on the increase. A week's wages of an average worker purchases only 60 to 75 per cent as much as in 1913. A considerable proportion of German workers, perhaps as many as half, receive less than 30 marks (about \$7.50) per week.

The financial situation in France is also tragic. The cost of the war and of restoring the devastated areas (75 to 85 per cent of which has now been completed) has made it impossible to balance the French budget, and the national debt has increased at an alarming rate. The French debt now amounts to more than 400 billion francs. The par value of this is 76 billion dollars, and if the franc is calculated at 5.5 cents the amount is 22 billion dollars. The national wealth of France in 1913 was only 58 billion dollars, and is no greater now, even with the recovery of Alsace-Lorraine. That is to say, the debt of France at par value is far greater than the total national wealth, while at its current exchange value it is approximately 40 per cent of the total wealth. Interest on the internal debt alone requires more than half the amount paid by French tax-payers. This does not include interest upon the debt to the United States and Great Britain, none having been paid to date.

With these facts as a background, it is not difficult to understand why the economic struggle between the classes is growing more serious. In England the Labor Party is steadily gaining in power and the prediction is freely made that within five or six years it will have a majority in Parliament and will then put into effect its own economic program. There is every reason to believe that a violent revolution will be avoided in the British Isles. In Germany this is by no means certain. Everything depends upon the trend of international events. The Communists now have 65 members of the Reichstag. It is difficult to predict whether they will gain or lose in power. One fact is certain, however, the class struggle in Germany is going to be exceedingly bitter throughout this generation. This will also be the case in France and in many other parts of Europe.

3. The international situation is still exceedingly dangerous. The acceptance of the Dawes plan has greatly improved the situation, but it should be emphasized that the adoption of this plan is only a mere beginning of the solution of the complex and dangerous problems of Europe. A generation of preparation for war, five years of wholesale bloodshed, and five years of chaos since the Peace Conference, have created a vast chasm between many of the nations of Europe. During this trip we have been impressed with the terrible misunderstanding, suspicion, fear and bitterness everywhere prevalent. Not only have we received contradictory interpretations of events in the different countries visited, but even within a country various groups have presented widely divergent points of view. Two speakers here have told

us that there is no fear and no hatred in France, while both of these characteristics have been manifested to a marked degree by persons who have addressed our group. The tragic fact is that most people in Germany do not understand the point of view of the average Frenchman, while few people in France really understand how most Germans feel about the war and the peace. Tradition, passion and suffering have combined to make it difficult for these peoples to understand each other.

That the Treaty of Versailles is unjust in some of its provisions is generally admitted in England and by a smaller group in France. Most Germans, of course, regard it as an absolute violation of the Fourteen Points and the Armistice terms. Among the festering sores which are poisoning international relations are the prolongation of the Ruhr occupation, the continued occupation of the Rhineland, Danzig and the Danzig corridor, Upper Silesia, Memel, Vilna, millions of minority peoples scattered throughout a dozen nations. The economic and political rivalry between the various nations is keener than ever and is creating serious friction in many places. Notwithstanding the fact that there has been a reduction in armaments during the year, militarism still has its roots down deep in this continent. It is universally admitted that the race of armaments prior to the war was one of the main causes of that catastrophe. And yet there are almost as many men under arms now as in those mad days, and the blind confidence in military power still prevails throughout great areas. Military alliances have been entered into recently by several of the powers and there is a possibility that Europe may be drifting toward a new balance of power. These various factors have combined to produce a situation which in many respects is far worse than that which existed during the years prior to 1914.

4. The significance of the question of war guilt is far greater than is generally realized in America. There is a widespread feeling in the United States that the question of who started the war is a closed issue and should be forgotten. It is significant, however, that over here it is regarded as a very live issue and has been discussed by many of our speakers. Naturally, these speakers have not all agreed. Most French people regard it as axiomatic that Germany deliberately planned the war and then waged it in a most barbarous manner. In England there is an increasing tendency to admit that Germany was not alone guilty, but that the war was caused by economic imperialism, militarism, excessive nationalism, secret diplomacy and the lack of adequate international machinery to deal with the sources of friction, and that all the nations were in varying degrees involved in these practices. In Germany we found three points of view concerning this question. A small group of radicals say that the Kaiser and the Prussian military leaders were primarily responsible. A second group, composed of Junkers and monarchists, have pleaded that Germany was relatively innocent and that the war was really caused by Russia and France. A third group, and a very influential one, admits that the German leaders were guilty - one speaker emphasized the fact that they were also stupid - but that they were not alone in their guilt, that the leaders in Serbia, Russia and France were likewise guilty. Several speakers reminded us of the conclusions reached by Professor Harry Elmer Barnes, of Smith College, in the May, 1924, Current History Magazine, to the effect that Austria, Russia and France were all more responsible than Germany for the outbreak of the war. They also referred us to the June, 1924, issue of the same magazine in which a number of American historians express substantial agreement with Professor Barnes.

What is the real significance of this discussion? What practical difference does it make who started the war? Suppose the guilt is divided, say 60 per cent on one side and 40 per cent on the other, or even at the ratio of 51 to 49 per cent, what political significance does it possess at this time? One has only to remember that the Treaty of Versailles rests upon the foundation of German guilt and that the ramifications of this treaty extend throughout the world, to realize the enormous importance of this question of war guilt. If the guilt is somewhat evenly divided between Germany and Austria on the one hand and Russia, Serbia, France and England on the other, can the Treaty of Versailles be justified on ethical grounds? If the guilt is divided and it was just to force Germany to pay for the restoration of the devastated areas of Belgium and France, should not the Allies have paid for the restoration of East Prussia and for the enormous damage done by the blockade? What about the justice of depriving Germany of her colonies, while increasing the colonial possessions of the Allies, and of transferring the German merchant marine to the Allies? What about the justice of the seizure of the Ruhr and the prolonged military occupation of the Rhineland? If it is true that the Germans were exclusively guilty of causing the war, there may be some excuse for the harshness of the treaty, but if there is an honest doubt as to the sole guilt of Germany, what shall we say? More than 100 million people in Europe deny the sole guilt of Germany and regard the Treaty of Versailles and the other treaties of Paris as unjust and iniquitous documents. The issues at stake are stupendous and this question of guilt is one of supreme practical importance.

5. Effective international agencies of justice are absolutely essential to the preservation of European civilization. The extraordinarily complex and highly dangerous problems of Europe cannot be solved by the separate action of the nations. Joint action is absolutely imperative. The brightest phase of the whole European situation is that the truth of this statement is rapidly being accepted by the great powers and everywhere there is a tendency to strengthen the League of Nations and the World Court and to use them as agencies through which many of these problems may be solved. The presence of so many Prime Ministers at the Assembly of the League this year is a fact of great significance. At Geneva we had an opportunity to look into the work of the League. We were deeply impressed with what it has already accomplished in the face of grave difficulties and were made more enthusiastic concerning its future possibilities. I am strongly convinced that every American who longs for permanent peace and justice should exert himself to the utmost to get our country to enter the World Court and the League without further delay.

Nine of us are just starting for Austria, Hungary, Roumania, Turkey, Greece, Jugo-Slavia and Italy. We expect to return home about October 1st.

We are already making plans for bringing over another Fellowship party next summer. I shall be glad to correspond with any persons who would like to have details concerning next year's trip. Please feel free to make any use of this letter that seems desirable to you.

Cordially yours,



311 Division Avenue,
Hasbrouck Heights,
New Jersey.

7. H. Knobel

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FEB 7 1921

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SECRETARIES

THE UNITED LUTHERAN CHURCH
IN AMERICA
OFFICE OF THE PRESIDENT
437 FIFTH AVENUE
NEW YORK

RECEIVED
FEB 8
Mr. Speer

714
Feb. 7, 1921.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Dr. Speer:-

Your letter of January 26th has been received. At the close thereof you express the hope of an opportunity to talk matters over at some time in the near future. This statement of yours leads me to tell you the following facts very frankly. I ask you to keep them in confidence for the present and to give them consideration.

Our Committee of Visitors to the Federal Council's Boston meeting has practically completed its report to our Executive Board. The Executive Board will no doubt give the report serious consideration at its meeting on Thursday of this week. My own belief is that, as a result of these considerations, some official committee of the United Lutheran Church will ask before long for the privilege of an informal, frank, though official, conference with representatives of the Federal Council of the Churches. The representatives of the United Lutheran Church which will make this request will no doubt be the Committee of Visitors to the Boston meeting with the addition of a few members from the Executive Board. There may be as many as seven from the United Lutheran Church. It would be our hope that at that time we shall have our views of the entire relationship in such definite form that we shall be glad to speak with frankest exactness. A number of us are giving very frequent and serious attention to the entire situation. Our presentation would be placed in exact form just as soon as possible after the meeting of the Executive Board. Then would come the request to the Federal Council for a conference. Our desire would be, out of justice and out of love for our fellow-Christians, that there should be no haziness in their minds or in ours as to any possible relationships and as to the reasons for the relationships. I hope that such plans (if carried through by us, as above mentioned) will meet with cordial response from the authorities of the Federal Council. The unfinished state of the developments reveals to you why I ask that my communication be kept in confidence for the present.

All of the above has been especially written to you just now because of the suggestion in my letter. I do not consider that there would be any interference with the development, nor any breach of trust to my brethren in the U.L.C. were I to confer with you personally in a confidential and unofficial

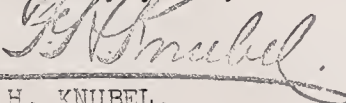
Dr. Robert E. Speer ----- #2.

Feb. 7, 1931.

way. Naturally I could not hold such conference until after the meeting of our Executive Board, unless you know of some definite reason why a personal conference would be desirable before that time. Indeed my engagements until Thursday crowd me quite completely. Such a conference could be held, however, between the meeting of our Executive Board and the proposed joint conference. The only question would be as to whether we should confer before the United Lutheran Church Committee has reached its definite conclusions or after those conclusions have been reached. If I have made the possible development on our part clear to you in its successive steps, I should welcome a word of suggestion from you as to the time for such a possible personal conference. All of the facts so far as I know them are before you. The development dare not be hastened for very many reasons. Kindly give the matter such consideration as your time makes possible.

Much appreciating your letter, and with prayerful concern for what is to come, I am

Faithfully yours,



FHK/GM.

F. H. KNUBEL.

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SECRETARIES

February 16th, 1921.

The Rev. E.H. Knobel, D.D.,
437 Fifth Ave.,
N.Y. City.

My dear Dr. Knobel,

Your good letter of February 7th has been received. I do not want to embarrass you at all, in any way, and perhaps it might leave you most free and unhampered if we waited for such a conference as I wrote about until after the meeting of your Executive Board. After that at any time if I can be of any service or if our conference would help me in any way to render better service in the field of Church cooperation I wish very much that we might get together for a good unhurried talk.

I need not say that at any time that your Executive Board wishes, the representatives of the Federal Council will be happy to meet for the fullest and most brotherly conference.

With warm regard,

Your sincere friend,

ros/ms

F. H. Knubel

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SECRETARIES

RECEIVED

THE UNITED LUTHERAN CHURCH
IN AMERICA
OFFICE OF THE PRESIDENT
437 FIFTH AVENUE
NEW YORK

MAR 9 1921

Mr. Speer

March 8, 1921.

(S)

Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Dr. Speer:-

No doubt you received my hastily written note telling you that I expect to be at your office on Thursday afternoon at 4:30.

It has occurred to me that it might be helpful if I send to you a copy of the report submitted to our Executive Board by the Committee of Visitors at the Boston Conference. I am therefore enclosing that portion of the minutes of our Executive Board's meeting of February 10th which gives the report in full. In preparation for our personal conference and also for the proposed conference between representatives of the Federal Council and our enlarged committee, I have aimed to jot down a digest of the point of view to which our men have come. A copy of this digest is also enclosed. You will understand that for the present it represents only my own conclusions as to the position we hold. Nevertheless I believe it to be a fairly accurate statement of our position. The points made in the digest will need amplification no doubt in order to be rightly understood. In any event, I urge that you will aim to keep your own mind open until we have had the opportunity to confer. Let me assure you that I am aiming to keep my own mind in that same position.

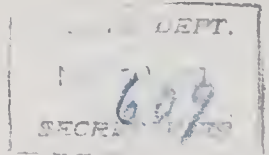
I hope that the conclusions will not prove to be a great disappointment to you. Frankly, I had hoped to come to conclusions far more favorable as regards the relationship between the Federal Council and the United Lutheran Church. I continue to hope that, although an organic relationship seems impossible at the present time, nevertheless some relationship of real value and of real promise may be established and may be developed steadily. With my personal confidence in you I ask for a conference on Thursday of the frankest character. Be assured that I shall keep in absolute confidence anything which is said in our conference and which you wish to have kept in confidence.

With truest Christian greeting, I am

Faithfully,
F. H. Knubel

FKH/GM.
Enc. 2.

F. H. KNUBEL.



March 14th, 1921

The Rev. Frederick H. Knubel, D.D.,
46 Hamilton Terrace,
New York City.

My dear Dr. Knubel,

At the meeting of the Administrative Committee on Friday it was voted with great cordiality to appoint a Committee to confer with your Committee with regard to the relations of the United Lutheran Church and the Federal Council. I was named Chairman of the Committee and I am hoping that the other members may be made up of the men who have been most closely identified with the Federal Council in the past and who can speak most authoritatively of the traditions and understandings on which it rests. Was April 22st the day you suggested as convenient, or was it some other day, and may I ask also what time and place would be most convenient for you? We should be glad to have the meeting in the Council room at the Federal Council offices if that is altogether satisfactory.

I did thoroughly enjoy our talk together last week, and thank God for this fellowship and pray that ways may be found by which we may all enter more deeply into the mind and purpose of Our Lord.

With warm regard,

Your sincere friend,

RES:C.

F. H. Knubel

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JUL 20 1921

609
SECRETARIES

THE UNITED LUTHERAN CHURCH
IN AMERICA
OFFICE OF THE PRESIDENT
437 FIFTH AVENUE
NEW YORK

Mr. Speer

May 31, 1921.

Dr. Robert E. Speer,
Federal Council of the Churches,
105 East 22nd Street,
New York City.

Dear Dr. Speer:-

It was genuinely helpful to have the opportunity for a talk the other morning. It meant much to me in helping to find the path along which we must go.

In accordance with my promise, I am enclosing herewith a copy of the report which was submitted to the meeting of our Executive Board. This report was approved as a report of progress. The Committee continues in existence with the same authority.

Upon my return I hope it will be possible for us to come to some more definite conclusions which can be developed during your long absence. I have made note of the time that you are leaving. In the interval between my return and your departure I hope that an engagement can be made.

May the meeting at Winona have reached your desires and gone beyond!

With prayerful blessing upon you, and friendly greeting, I am

Faithfully yours,

F. H. Knubel

F. H. KNUBEL.

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JUL 20 1921

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SECRETARIES

To the Rev. F. H. Knubel, D.D., LL.D.,
President of the Executive Board of the
United Lutheran Church in America.

Your Committee on Conference with the Federal Council of the Churches of Christ in America met at 437 Fifth Avenue, New York City, April 30th, 1921. There were present the Reverend Drs. F. H. Knubel, G. U. Wenner, Jacob A. Clutz, W.D.C. Keiter, E. F. Keever, M. G. G. Scherer and Mr. E. Clarence Miller, Dr. Keiter having been appointed as proxy for the Rev. Dr. H. A. Weller who was hindered by physical indisposition. A telegram from the Rev. S. W. Herman, D.D., who is a member of the Committee, conveyed the sad intelligence of a death in his family as the occasion of his non-attendance.

The Committee devoted several hours to a thorough study and discussion of every phase of the problem of relationship with the Federal Council, and, on April 21st met with the officials and other representatives of that body at the office of the Council, 105 East Twenty-second Street, New York. Your Committee was most cordially received and every mark of Christian courtesy was gracefully manifested. After addresses by Dr. Robert E. Spear, President of the Federal Council and Dr. Knubel, who had been chosen Chairman of your Committee, a number of distinguished representatives of Churches co-operating in the Council spoke and were followed by the other six members of the Committee now reporting.

In speaking of the difficulties which presented themselves to your Committee in its study of the problem referred to it, Dr. Knubel, on behalf of the Committee, laid special emphasis upon the following points.

1. That we miss in the Constitution of the Federal Council, and likewise in recent utterances of representatives of the principal Churches co-operating in the Council, any definite recognition of the necessity or importance of unity in faith and its confession as a condition of relationships of co-operation in such a Federal Union as the Federal Council.
2. That we note a strong theorizing tendency on the part of the Federal Council, accompanied with the setting up of much machinery, all in the effort to have the world in its organisms follow Christian principles even though the world in those organisms has not been truly converted to Christian principles.
3. That the Federal Council does not clearly, definitely and specifically set forth the things in which the churches may co-operate without any one of them being led into acquiescence in what it regards as error, or into suppression of its testimony to the truth which it holds: but that on the other hand the program of the Federal Council is so constructed as to embrace practically every activity of the Church.

At the conclusion of his statement Dr. Knubel presented the following query on behalf of the Committee:

Whether there might be established a consultative relation which would give a voice but no vote, thus securing to the Church in such relation entire autonomy, from beginning to end, in regard to decisions and actions affecting itself, and at the same time the privilege of co-operating in any specific tasks or problems of common interest to all the Churches, as might be determined by each church or its duly appointed representatives.

The representatives of the Council having expressed a readiness to take up this question for consideration with the representatives of the United Lutheran Church it was agreed that a meeting be called for that purpose, in which a smaller number of representatives of each of the bodies should participate. The following members of your Committee were chosen to represent the United Lutheran Church: President Dr. F. H. Knubel and Drs. G. U. Wenner and H. G. G. Scherer.

The cost to the United Lutheran Church of such co-operation as may be agreed upon will be determined by the extent of the co-operation.

JUL 1 1921

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SECRETARIES

June 23rd, 1921

The Rev. F. H. Knubel, D.D.,
437 Fifth Avenue,
New York City.

My dear Dr. Knubel,

I am sending this letter to your office on the chance that it can be forwarded to you and reach you somewhere on your Western trip. I trust that you are having a very good visit to your far western churches and that in every way that you could desire this iteneration may yield good and abiding fruitage.

I am looking forward with expectation to your return and to a chance of talking over with you, when you come, the difficult but hopeful problem on which we have been working together.

At the last meeting of the Administrative Committee I reported on our conference on April 21st and conversations which you and I had had and laid before the Committee the statements which you sent me of the action of your Executive Board. The Administrative Committee was very anxious to meet what it felt were any possible misapprehensions such as we sought earnestly to clarify and allay when we met with you on April 21st and I am glad to report the following action taken by the Administrative Committee:

"Dr. Speer reported for the Committee appointed to confer with representatives of the United Lutheran Church with regard to the relations of the United Lutheran Church to the Federal Council that it had had a very full and fraternal conference with seven representatives of the Executive Board of the Lutheran Church on April 21st and that, in addition, Dr. Speer had had several supplementary conferences with Dr. Knubel. The brethren of the Lutheran Church evinced the most cordial spirit of fellowship and assured the Committee of their earnest desire to find a plan of cooperation which would command the support of the United Lutheran body and bring them into as full cooperative relationships as might be found practicable at the present time. The Committee assured the Lutheran brethren that it was confident the Federal Council would gladly welcome them into as full

Dr. Knabel, #2.

and close a relationship as they were now prepared to come, and it especially sought to assure the Lutheran representatives on four points; namely, (1) that, while debarred by its Constitution from drafting new creeds or forms of government or rituals of worship, the Council rests immovably upon the central conviction of the evangelical churches regarding 'Jesus Christ as their Divine Lord and Saviour' and its existence presupposes and assumes the fundamental faith of the historic evangelical creeds; (2) that the Council does not go beyond the field of action recognized as legitimate and necessary by its component churches but seeks only to serve as a common instrumentality for their common and cooperative actions in this field; (3) that the Lutheran Church in coming into the fellowship of the Council would not compromise its autonomy in any respect whatsoever, the Constitution of the Council forbidding it 'in any way to limit the full autonomy of the Christian bodies adhering to it;' (4) that in the work of the Commissions of the Council any of the component bodies are free to direct their cooperating actions in the channels which especially command their interest. With these explanations and assurances the Committee confidently represented to the Lutheran brethren its conviction that the Federal Council would rejoice to have the United Lutheran Church become a full and regular member of the Council but that if the Executive Board of the United Lutheran Church was not able yet to recommend this, the Administrative Committee would be glad to have the Lutheran Church become, as Dr. Knabel suggested, a hearty and active affiliated body, fully cooperative and participant in as many activities as might be found practicable with the hope of full and unconditional membership in the future. On this basis the Lutheran brethren expressed the belief that a practical solution of the problem could be found.

VOICED: That the Administrative Committee received this report of the Committee and approves its action and continues it with power to go forward with the negotiations with the Committee of the United Lutheran Church and to report again to the Administrative Committee."

As you see, the points of this action were intended to meet directly the misgivings expressed in the action of your Executive Board and which I see in a recent issue of the "Lutheran" were explained in your address at Mt. Airy. I rejoiced to see from that address the broad and solid platform for cooperation which you found in the common work which the churches have to do. On that platform we can begin, trusting to time to clear away any misapprehensions or diverse interpretations.

With warm regard,

Very faithfully yours,

RES:C.

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Mr. Speer

MRS. JOHN S. KENNEDY

400 PARK AVENUE

NEW YORK

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MAR 3 1921

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SECRETARIES

Jan. 23/21

My dear Mr Speer,

Your letter of the fifteenth has been in my hand several days and I have thought what I should do with it-finding it most difficult to come to any right decision. I have much faith in your good judgment and am almost willing to follow you blindly-- but in this matter I wonder at your courage in assuming this tremendous responsibility in addition to the other duties pressing so heavily upon you. I wish I could relieve you on the financial side, by sending you a large cheque, but that I am unable to do. Taxes are so heavy that I find I am not able to give more than a half of what I did a few years ago. I am enclosing a cheque for \$2500.00 if that will be of any use? After a while I may be able to give something more but, at present, every thing I have is already promised in other directios.

MRS. JOHN S. KENNEDY
400 PARK AVENUE
NEW YORK

My heart does respond to the appeal of every
good cause and I long to give in order to help on the
coming of the Kingdom. With best wishes for the
speedy success of the work of the Federal ^{Council} ~~Churches~~

believe me, Sincerely, yours

Emma B. Kennedy

(Mrs John S. Kennedy)

Feb. 23rd 1921

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MAR 3 1921

SECRETARIES

March 1, 1921.

Mrs. John S. Kennedy,
400 Park Avenue,
N.Y. City.

My dear Mrs. Kennedy,

I cannot thank you enough for your kind letter and its generous enclosure for the Federal Council. One gets lots of hard knocks these days. Our friend, Dr. Kennedy of the "Presbyterian" in Philadelphia never wearies in whacking the Boards and their secretaries and the Federal Council. It's a great encouragement to have such a letter of yours as antidote.

With warmest regard,

Your sincere friend,

res/ma

This is a very

RECEIVED
JAN 5 1921
SECRETARY

January Fourth
1921.

The Rev. D. S. Kennedy, D.D.,
1217 Market Street,
Philadelphia, Penna.

My dear Dr. Kennedy,

I was very glad to get your friendly letter of December 28th and I have pleasure in enclosing herewith an article on the Federal Council and its meeting in Boston for use in "The Presbyterian". I have tried to make it as simple as possible and to bring it within the limits of space which you suggested.

May I add just a few words for you personally. I wish very much that there were an opportunity to sit down and talk with you.

First of all, is it good either for the character or for the good name of our Church to advise its withdrawal from the Federal Council? I have been reading up the history of the Federal Council and it seems that our Church was one of those most active in founding the Federal Council, led by Dr. Roberts, Dr. Nicolls, Dr. Thompson, Mr. Converse and many others. Is it good to lead people both within and without our Church to think that our Church is light-headed and that what it does can be easily undone and that any one can play fast and loose with the decisions of its highest court? Is it not clear that there are many dangers in this course? Of course, where we do wrong we ought to retrace our steps and do right. But, the evidence of our wrong doing ought to be as clear as we supposed the argument for our original action was.

In the second place it is as clear as daylight that the churches must have some trustworthy means of cooperative action. It is just hiding our heads in the sand not to see this. If sensible and responsible agencies for such action

are not provided things will happen just like the Inter-church World Movement.

In the third place, while you may not have been able to approve persons and activities of the Federal Council, is it not wiser to take hold of it and make it truly representative of the churches rather than to hand over all the cooperative action ^{of the churches} to non-responsible bodies. The Presbyterian is the last paper that I should have supposed would have advocated this course, and yet one of your recent editorials proposed that the Church should be satisfied with the Anti-saloon League, the Y.M.C.A. and a number of other agencies wholly irresponsible to the Church. The Federal Council on the other hand is made up of representatives directly chosen by the denominations and is completely amenable to their control and direction.

In the fourth place may I say just a word for your own information with regard to my connection with the Inter-church World Movement? I was present at the opening conference called by the Southern Presbyterian Church out of which the Movement grew, and I shared in the initial counsels. What safeguards were secured in the interest of the churches I think I may claim the credit for securing but for the most part my counsel was overridden and those who were guiding the Movement deliberately left me out of the directing committees. I was left on the miscellaneous general committee which had only two or three meetings and at those meetings also I was able to secure further safeguards for the churches without which, I think, the results would have been much more unfavorable. When at last the issues became so acute that everybody had to try to steer things right, at Dr. Roberts' request I went on the Executive Committee for several months, and did what I could to bring things on to a right basis, and something was accomplished, but very little in comparison with what ought to have been done. I am not responsible for our Church's underwriting the Inter-Church expense. I have my share of responsibility for the action taken in St. Louis. You were there and remember the circumstances. I was present

at that Assembly to speak for Foreign Missions. I had no part in the conferences with regard to our Church's relations to the Inter-Church. When the matter was before the Assembly I was called out against my will and there was nothing to do but to state my own convictions and I said that I thought we ought to join with the other churches and take our share in the Movement. I think I was right. The mistake, whatever mistake was made, was in not controlling the Inter-Church Movement in the interval between the General Assembly in St. Louis and January 1920. It was during those months that the great scheme was elaborated and the plans projected which meant inevitable disaster. I do not attempt to say now who were responsible for the failure to exercise this control, and I was close enough to see the inside movements and to know how complicated and difficult the whole situation was, and I think I know as well as any one how difficult a just judgment would be.

I have attempted to summarize the good and the evil of the Movement in a report which you will see I hope before long. It is to be published by the Committee on the War and the Religious Outlook on Christian Unity.

In the fifth place, may I add just a word with regard to your expression of regret that I am to be divided in my energy between Foreign Missions and the Federal Council. I intend to carry my full share of our Foreign Missionary Work, doing not one whit less than I have done for 30 years. I do not think that the Federal Council will require any more time than I spent during the war as Chairman of the General War-Time Commission of the Churches. May I say that here also Dr. Roberts was my most earnest adviser. Four years ago when it was proposed that I should accept the Presidency of the Council Dr. Roberts urged me to do so. I could not see the duty then. But now, it has been one real motive with me to seek to carry out Dr. Robert's entreaty and to do whatever I can to help to make the Federal Council what he wanted it to be.

In the sixth place, you rightly say that the Church is weary of complex

machinery and inflated programs. It calls for simplicity and greater directness. It is because the Federal Council offers the best hope of avoiding confusion and inflation and doing the cooperative work of the Church simply and responsibly that it seems to me we ought to take hold of it and do our best to help to provide what the churches need and to do it quietly, unboastfully and patiently. Will you not lend your influence to help in this?

I had almost overlooked the enclosure in your letter with its report of a statement attributed to me at the close of the meeting on December 13th (not November 13th, as stated). I never made any such statement and no such action was taken. I think you received a copy of the full resolutions adopted at that conference on December 13th. If not, I shall be glad to send you a copy.

I have seen an editorial note in the Presbyterian Banner, suggesting our Church's withdrawal from the Federal Council and I am taking the liberty of sending a copy of the enclosed article and also of this letter to Dr. Gibson, not for publication, but just for his personal information.

With best wishes for the New Year, I am,

Very faithfully yours,

RWS:C.

The Federal Council: its Purpose and Spirit.

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JAN

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I am grateful to the courtesy of the Presbyterian for the opportunity to state briefly some of the essential facts regarding the Federal Council and its quadrennial meeting and to set forth the spirit and purpose of the Council at this time.

The Federal Council was established in 1908 as the outcome of the Inter-Church Conference on Federation held in New York in November of that year. Dr. William H. Roberts was Chairman of the Committee which arranged the Conference and also of the Conference. In reality he was one of the fathers of the whole movement and of the Council and it was he who led our Church heartily and authoritatively into it, supported by men like Mr. John H. Converse and Dr. Samuel J. Nicolls and others whom our Church honored as its most trusted leaders. Under Dr. Nicolls' leadership the Conference unanimously adopted the unalterable preamble of the Constitution which based the Council upon the oneness of the constituent churches "in Jesus Christ as their divine Lord and Saviour."

Four quadrennial gatherings of the Council have been held since, the last one in Boston on December 1-6, 1920. The Council is composed of four members officially appointed by each of the constituent denominations, with each denomination entitled also to one member for each 50,000 of its communicants. The Council has no authority over the constituent bodies and can not interfere with their autonomy. Nor can it draw up a common creed or form of government or worship. Its objects as defined in the Constitution are -

- I. To express the fellowship and catholic unity of the Christian Church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
- IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

Some had proposed that the present situation in the United States called for such amendment of this Constitution as would allot to the Federal Council some new powers. The Council did not think there was such necessity. It had appointed a Commission to consider the whole question of the cooperative relations of the Churches and this Committee reported certain facts which seemed to it indisputable:

1. The first fact is the unmistakable and resolute intention of the churches which compose the Federal Council to maintain and enlarge a spirit of acquaintance and understanding and common purpose. This spirit has been growing for years. It has been strengthened by many processes, by common tasks and dangers, by the increasing sense of community of fundamental convictions, by ever-multiplying personal friendships, by common traditions, by common ends, most of all by the unity of the one Divine Spirit and the one Divine Lord. We have been shown clearly that the spirit of fellowship and common purpose is indestructible. It is an outstanding and indisputable fact.

2. The second fact is the vivifying of the consciousness of denominational personality. Many reasons lie back of this. Among the most notable, no doubt, are the educational effects of the effort of the churches to care for their own sons and to fulfill their own clear duties in the war time; the brotherly and mutually respectful efforts of the churches to apportion among them the great task of the whole Church so that each part may do its full share worthily; the growing intimacy of acquaintance within each denomination keeping pace with growing interdenominational acquaintance; the desire to get our Lord's work done in the most efficient and simple and conscientious ways. The happy fact is that this increased consciousness and effectiveness of denominational action is not hostile to the general spirit of cooperation and unity. On the contrary, they welcome and support each other. The whole is stronger for the strength of its parts. Each part is stronger for the strength of the whole.

3. Thirdly, it seems clear that these two facts have not yet been satisfactorily coordinated. In form the Federal Council appears to be such a coordination as ought to be satisfactory. It expresses our community of spiritual purpose and it recognizes and safeguards the autonomy and personality of its constituent bodies. It has rendered manifest and invaluable service. It is difficult to conceive how the churches could have done without it during the last decade. Indeed they could^{not} have done without it, or some kindred agency which they would have been obliged to set up in its place.

But this Committee reported and the Council agreed that it was not necessary to seek to modify the Constitution which the churches had approved. The Council was wholly convinced, however, that the churches need a common instrument and that if they will make use of it, they already have in the Federal Council which they have set up and control, whose members they elect, and which may represent them as denominational bodies in whatever service they wish to make of it, such an agency as their common interests and common tasks require.

This Committee reported also that it believed that one clear lesson of the experience of the past few years had been that an adequate and satisfactory cooperative movement of the churches " must be officially representative of the churches ecclesiastically; that it must be related satisfactorily also to the cooperative bodies of the active missionary and educational agencies of the churches which administer the churches' aggressive work; that it must secure the full freedom both of the cooperating denominations and of these cooperative interdenominational bodies at the same time that it furnishes the church as a whole with the instrumentalities for effective cooperative action."

It was not proposed, as some have been led to infer, that the Federal Council was to take over the Inter-Church World Movement or try to become such a movement. It was clear, however, to every one that the churches need and will have some form of cooperative instrumentality, that there were urgent tasks which the churches must care for through some such instrumentality and that men like Dr. Roberts, Dr. Nicolls, and Mr. Converse had acted with far reaching foresight in seeking to provide an agency for the churches to administer and use for such ends.

The spirit of the Boston meeting was sober, responsible and confident. Representatives who were present from churches which have not wholly supported the Council or have been at times doubtful about it declared themselves satisfied and desirous of enlisting their own bodies wholly in such a careful and steady course as was proposed. As Dr. Stoney of New Orleans, who represented the Southern Presbyterian Church at Boston, writes in *The Presbyterian Standard* "As events develop, it appears more and more that our Church acted wisely in not withdrawing from the Federal Council" and he adds in a personal letter, of the Boston gathering:

"The meeting was a very fine one. It came far nearer realizing certain ideas than I had supposed it could. The distinctive principle of the Church with which I am connected is, as you know, that of 'hands off' by the church as such in matters which pertain to other than spiritual relations. And yet we perceive, as our General Assembly itself expressed it a few years ago, that there are certain relationships and obligations which Christians as such must deal with. The Federal Council, which is not a church, and which is not seeking to unite organically the several bodies composing it, furnishes a most admirable means through which these relationships and duties may find legitimate expression.

It was especially pleasing to me to note the ~~e~~ evident desire and effort in

the Boston meeting to avoid all divisive questions, to respect the distinctive principles of the several bodies represented there, and to make of the Council an effective agent of all of us in the accomplishment of certain great ends which without some kind of united effort we would never be able to compass."

Ought we not all to join, in Dr. Sumner's fine spirit, to make the wisest and best use of this agency, which no church did more to found than our own?